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SEXUAL
PHYSIOLOGY AND HYGIENE



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SEXUAL PHYSIOLOGY AND HYGIENE

AN EXPOSITION

*PRACTICAL, SCIENTIFIC, MORAL, AND POPULAR,
OF SOME OF THE FUNDAMENTAL PROBLEMS IN SOCIOLOGY*

BY

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FROM THE

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PREFACE.

SINCE this work was first published, now nearly twenty years ago, it has had a sale of about 60,000 copies, and the demand for it from every part of the globe where the English language is spoken seems to be on the increase.

In order to embody in it whatever is of recent discovery, it has been most carefully revised and much new matter added. Indeed, it is safe to say that nearly two-thirds of the work has been entirely re-written.

It claims to be, so far as anatomical and physiological problems are concerned, rigidly scientific, embracing all the discoveries of this rapidly advancing age, so far as they come within the scope of its plan and purpose. Its style, arrangement, and application are addressed to the popular rather than to the professional

reader. Its sole object is to instruct the masses of the people on those subjects which have hitherto been to them, in great part, a sealed book.

So far as the author is aware, this was the first attempt to popularise, in a scientific work, the subject of Sexual Physiology. The public has too long ignored as indelicate, or as too intricate and mysterious to be comprehended except by those who are educated in all the branches of the medical profession, the subjects which lie at the very foundation of their earthly well-being. While the medical profession has wrapped its knowledge, vague and unsatisfactory as it is, in so many folds of technicalities, that the non-professional readers find little for them in the standard works.

That this revised edition may be as kindly received as the earlier ones, is the desire of the revisor.

CONTENTS.

	Page
CHAPTER I.	
<i>THE ORIGIN OF LIFE.</i>	
Vital and Chemical Actions - - -	13
The Properties of Living Matter - - -	15
The Origin of Living Matter - - -	17
CHAPTER II.	
<i>SEXUAL GENERATION.</i>	
Sexual Generation - - - - -	23
The Sexual Organs of Plants - - -	32
CHAPTER III.	
<i>PHYSIOLOGY AND HYGIENE OF MEN- STRUATION.</i>	
Physiology and Hygiene of Menstruation -	45
Menstruation is Ovulation - - - -	46
Rationale of the Menses - - - -	48
Quantity of Menstrual Blood - - -	49
CHAPTER IV.	
<i>THE CONTESTS BETWEEN THE MALES OF VARIOUS ANIMALS, AND EVEN MAN, FOR THE FEMALE.</i>	
The Contests between the Males of various Animals, and even Man, for the Female	53

CHAPTER V.

CONTESTS FOR FEMALES—(continued).

Contests for Females—(<i>continued</i>)	-	-	75
---	---	---	----

CHAPTER VI.

IMPREGNATION.

The Nature of the Ovum	-	-	-	93
The Corpus Luteum of Menstruation	-	-	-	96
The Corpus Luteum of Pregnancy	-	-	-	98
The Action of the Male	-	-	-	99
Action of the Female	-	-	-	102
Vitality of the Spermatozooids and Ovum	-	-	-	104
The Mechanism of Fecundation	-	-	-	105
Where Impregnation Occurs	-	-	-	106
The Number of Spermatozoa Required to Impregnate an Ovum	-	-	-	107

CHAPTER VII.

PREGNANCY.

Conception	-	-	-	-	109
Signs of Pregnancy	-	-	-	-	110
Duration of Pregnancy	-	-	-	-	114
Viability of the Child	-	-	-	-	115
The Decidua	-	-	-	-	115

CHAPTER VIII.

EMBRYOLOGY.

Development of the Germ	-	-	-	-	121
Segmentation of the Vitellus	-	-	-	-	122
The Blastodermic Membrane	-	-	-	-	123
Incubation	-	-	-	-	126
Position of the Fetus	-	-	-	-	132

	Page
CHAPTER VIII.—Embryology—(<i>continued</i>).	
Fetal Dependencies - - - - -	133
Fetal Peculiarities - - - - -	138
Circulation of the Fetus - - - - -	142
The Placenta - - - - -	143

CHAPTER IX.

PARTURITION.

Rationale of Labour - - - - -	145
Rationale of Labour Pains - - - - -	148
Natural Labour - - - - -	150

CHAPTER X.

LACTATION.

Secretion of Milk - - - - -	153
Constituents of Milk - - - - -	155
Quantity and Quality of Milk - - - - -	155
Lactation and Pregnancy - - - - -	157

CHAPTER XI.

THE LAW OF SEX.

The Law of Sex - - - - -	161
Inheritance Transferred to the Opposite Sex	184
Can Sex be Produced at Will - - - - -	186
The Explanation - - - - -	188

CHAPTER XII.

*EFFECT OF PREVIOUS IMPREGNATION
ON THE FEMALE.*

Effect of Previous Impregnation on the Female	191
---	-----

CHAPTER XIII.

*REGULATION OF THE NUMBER OF
OFFSPRING.*

"Woman's Rights" - - - - -	199
The Science of Propagation - - - - -	203
Sound Germs and a Sound Progeny - - - - -	205
Regulation of Births - - - - -	208
Children a Necessity to a Perfect Life - - - - -	211
The Number of Children - - - - -	215
Best Time for Parentage - - - - -	216

CHAPTER XIV.

THE LAW OF SEXUAL INTERCOURSE.

The Primary Question - - - - -	217
The Social Vice - - - - -	222
The Solitary Vice - - - - -	224
Shakerism - - - - -	224
Mormonism - - - - -	226
Celibacy - - - - -	228
Frequency of Sexual Intercourse - - - - -	232
Pleasure of Sexual Intercourse - - - - -	234

CHAPTER XV.

HEREDITARY TRANSMISSION.

Rights of Offspring - - - - -	237
Beautiful Children - - - - -	244
Good Children - - - - -	247
Woman's Dress - - - - -	259

CHAPTER XVI.

SEXUAL HYGIENE.

Injurious Habits - - - - -	261
Chastity - - - - -	265
Unchastity - - - - -	266

SEXUAL
PHYSIOLOGY AND HYGIENE

AN EXPOSITION

PRACTICAL, SCIENTIFIC, MORAL, AND POPULAR.

SEXUAL PHYSIOLOGY AND HYGIENE.

CHAPTER I.

THE ORIGIN OF LIFE.

Vital and Chemical Actions.—Organised or living beings are distinguished from the inorganic world by the nature or quality of the actions which they perform. The actions which take place in masses of matter are *mechanical*—mere changes of place. Particles of matter combine and separate, according to innate and reciprocal affinities, constituting *chemical* actions or changes. But in the organic domain all actions are in obedience to more complex laws, and entirely different from chemical or mechanical changes.

In the living system, elements are *transformed* and *disintegrated*. The vegetable kingdom transforms simple or primary elements into its own tissues, structures, and organs. But the animal

kingdom can only employ, in the construction, development, and replenishment of its tissues, structures, and organisms, with the exception of atmospheric gases and water, only the proximate elements of the vegetable kingdom. While, therefore, the vegetable kingdom, so to speak, feeds on the animal kingdom, the animal kingdom, directly or indirectly, feeds on the vegetable kingdom. And this fact, which is but the statement of a law of Nature, points to important considerations in dietetics and agriculture.

It is true that masses of inorganic matter may increase or decrease in bulk; but it is by the accretion or separation of particles. In chemistry, acids and alkalies, for example, combine and form salts—a third substance unlike either of the ingredients, and the salts may be decomposed and the ingredients reproduced. There is nothing like nutrition, growth, development, and disintegration in inorganic matter. But living organisms change and transform other elements and substances without being themselves changed. They convert food into bone, muscle, nerve, etc., use them as force material, reduce them to ashes, and expel the ashes in the form of bile, sweat, feces, urine, and carbonic acid gas, through the emunctories—the liver, skin, bowels, kidneys, and lungs. Nothing analogous to these processes occurs in the organic world; nor can the chemical laboratory either construct a vital organ or tissue, or analyse

it so as to determine of what elements or materials it was composed. The chemist can only give us the product of his analysis, and he only analyses dead matter.

The Properties of Living Matter.—The general properties of living matter are those of contraction or motion and reproduction. These properties are seen in every moving and growing organism, be it animal or vegetable. We consider matter alive only so long as it exhibits, or can exhibit, these properties; when the power to move, to grow, and reproduce cease, we call it dead.

In speaking of motion we wish to convey a very different idea from what we understand by motion in other substances. The earth has its motions, and yet is not alive. Heat, light, and electricity are forms of motion as seen in non-living matter. The motions of living matter are properties which it possesses from its nature. A living body moves by virtue of these properties. Its tissues have contractibility and irritability of a very different kind from the crystal. Living matter can go against gravity. Its motion is spontaneous or automatic. It may change its shape, we call this *amœboid* motion; it may change its place, we call this *locomotion*; it may increase in size, we call this *growth*; it may give birth to new individuals, we call this *reproduction*. When it ceases to grow,

there is a period of action and reproduction, after which comes death.

The living matter of plants and animals is essentially the same, and the boundary between the animal and vegetable world has gradually faded away, so that in the lowest organisms it is difficult to say which belongs to one and which to the other kingdom. It has been urged that vegetables live on inorganic matter and animals on organic, and that this distinguishes the one from the other. But we now know that animals of a high grade of organisation may appropriate inorganic matter to a small extent, and it is not known to what degree the lower forms of animal life may do this. We also know that there are plants which are carnivorous and capable of absorbing nourishment from flesh foods.

The chemical composition of living matter is complex. Carbon, hydrogen, oxygen, nitrogen, united with a large proportion of water, form its chief constituents, to which a small amount of sulphur may be added. No living matter has yet been found destitute of any of the first four of these elements. By virtue of its constant loss on account of its activity, new matter must as continually be supplied, which can be converted into the same substance. If the living matter increases beyond the loss, there is growth; if the loss is greater than the supply, then there is a diminu-

tion of weight, and finally death. This happens in old age, when the living matter of the body is almost nothing.

Living matter depends on moisture for its activities. A certain amount of drying arrests its property of motion. In the lower forms of life, however, it may become perfectly dry and dessicated and yet recover its life when moistened. It is also intimately related to heat. All vital activity, growth, and nutrition cease both above and below certain temperatures. The action of heat and cold destroy and coagulate the structure of the protoplasm, without which life is impossible. A mass of living matter is simply an organised machine of great complexity, the results of the working of which depend on its structure and upon the energy supplied to it from either within or without.

Origin of Living Matter.—The origin of living matter is shrouded in mystery. There was a time when our globe was a fiery ball, like a huge glowing spark from the sun, careering through space, and for countless ages so hot that no life was possible upon its surface. Little by little it radiated its heat into space and became cool enough for low forms of organisms. When the earth was first fit for living beings there could have been no living thing upon it. There were rocks, solid and disintegrated; water; air rich in plant food; a

warm and brilliant sun—a world only waiting to become a garden—but no life.

Living matter must have appeared at a very remote time, since we find its remains far down in ancient rocks. How did it make its appearance? Numerous and very varied opinions have from time to time been advocated both by scientists and theologians. According to an opinion advanced by Sir William Thompson, it may have been by the accidental falling on our planet of a “moss-grown fragment from the ruins of another world.” We know that the meteorites that fall on the earth contain fossil plants, dead, of course; but at some time a fresh fragment may have come with living matter upon it. This theory, however, shirks the question of the origin of life, and gives the honour to some other globe—puts it back farther and farther, until it is lost in the darkness of the past.

Darwin says, speaking of the probable commencement of life on the globe: “I believe that animals have descended from at most only four or five progenitors, and plants from an equal or less number. Analogy would lead me one step farther—namely, to the belief that all animals and plants have descended from some one prototype. There is grandeur in this view of life, with its several powers having been originally breathed by the Creator into a few forms or into one, and that whilst this planet has gone cycling on, according to the laws of gravity, from so simple a beginning, endless forms

most beautiful and most wonderful have been and are being evolved."

Herbert Spencer teaches distinctly that living matter must have been at first formless ; that multiplication probably took place as in the lowest forms of living matter to-day ; and adds : " Every kind of being is conceived as a product of modifications wrought by insensible gradations on a pre-existing kind of being, and this holds fully of the commencements of organic life, or of all subsequent developments." He also says " that the formation of living matter, and the evolution of life in its lowest forms, may go on on the globe in its present condition ; yet it is more likely that its first appearance took place at a time when the heat of the earth's surface was falling through those ranges of temperature at which the higher forms of life are unstable."

The opinions of Professor Huxley and Professor Tyndal do not differ much from that of Spencer. They teach that living matter came into being originally as the result of natural causes—that is, by the unhindered play of affinities operating on matter of a certain kind in solution, after it had acquired a certain degree of complexity, very similar to the way that crystalline matter comes into being at the present time ; but they insist that we have no evidence, as yet, that such processes occur to-day.

Bastian, who, during the present century, has

been the most able advocate of spontaneous generation, believes that the lowest forms of life come into being spontaneously to-day as readily as in former times, whenever the proper material at the proper temperature is found in solution, as in the warm water of our brooks and pools in summer, when they are rich in vegetable infusions. He says: "Living matter is constantly being formed *de novo* in obedience to the same laws and tendencies as those which determine all the more simple chemical combinations. The qualities which we summarise under the word 'life' are in all cases due to the combined molecular actions and properties of the aggregate that displays them, just as the properties which we include under the word magnetism are due to particular modes of arrangement that have been assumed by the molecules of iron. Living matter is especially characterised by the complexity of its molecules and their state of continual internal movement, and it is this molecular inability which makes an aggregate of living matter, in the form of a simple organism, very prone to undergo changes in its intimate constitution, either spontaneously or under the effect of external forces. Some new conditions may not visibly affect it; others may cause its death and still bring about a modification of its constitution."

For the purposes of this work, however, it makes little difference whether any or none of these theories prevail. We know that life originates

from life, and that it has not yet been proved that it originates in any other way. If it should be proved at some future time, it will only add another glory to the world, and make the universe grander than we suppose it to be. On the other hand, it is quite sufficient to account for all the life on the globe; that far back in its history living matter came into being; and it matters little whether its first appearance was in a single minute speck in a favoured locality, or spontaneously over the entire earth, or in some other and more miraculous manner.

CHAPTER II.

SEXUAL GENERATION.

REPRODUCTION in plants and animals goes on by two principal methods with many modifications. One method is called *sexual* and the other *asexual*. The former is by the conjunction of two individuals of different sexes ; the latter is without such conjunction, and will be explained first.

The method by which the multiplication of individuals takes place asexually proceeds in two ways : one is by the division of one organism into two parts ; each of these again dividing into two others, and so on. This method is termed reproduction by *fission*. The other mode of increase consists in the formation of a bud at some part of the body of the plant or animal. The bud gradually develops to the form of the parent from which it springs ; its *petiole*, or stem, slowly disappears, and the bud, finally liberated, becomes an independent being, resembling in every particular the parent from which it came. This is called reproduction by gemmation.

Reproduction by fission is next illustrated by what takes place in the infusoria. It may occur

by longitudinal division, as in the *vorticella*, or by transverse, as in the *stentor*, or by both methods, as in the *chilodon*, *paramecium*, etc. The joints of the tapeworm multiply by division, and when sufficiently developed become free. Some of the worms have a modified form of reproducing by fission. Müller observed this first, and considered it accidental; but more recent researches show it to have far more significance than he supposed. There are some animals which may be divided artificially, and each part will produce a head and tail, and enlarge until a perfect organism is the result. All are familiar with the reproduction of plants by artificial division, as, for instance, the willow, a branch of which removed from the parent tree and set in a moist place grows into an independent tree. Reproduction by buds is very common in both the vegetable and animal kingdoms. There are modifications of these methods, as, for instance, when a plant reproduces by a bulb or a tuber, and also where only a single cell is detached from the parent and develops into its likeness.

Generation by fission and gemmation are not confined to the simplest forms of life, but both modes of multiplication are common, not only in plants, but among animals of considerable complexity of structure.

In all these cases of reproduction by division there is no influence from other living matter

The segment does not need fructification, being perfect of itself. This method, common as it is in the lower forms of life, becomes more and more rare among the higher animals, and ceases altogether in the highest.

Throughout almost the entire series of animal and vegetable beings we find, in connection with the process of asexual generation, another method, in which the development of the germ into an organism resembling the parent depends on the influence exerted by living matter different from the germ, and this brings us to the subject of sexual generation. In the lowest organisms *sexual* generation is absent, or at least it has not been observed. In the highest organisms *asexual* generation is wanting. In many of the lower forms of life asexual generation is the predominant mode of reproduction, while sexual generation occasionally takes place. In many of the higher, on the contrary, sexual generation is most common, while asexual generation takes place exceptionally.

The simplest form of sexual generation consists in the coalescence of two similar masses of living matter, derived from different parts of the same organism, or from two organisms of the same species. The reunited mass, after the fusion, develops into a new being. In most cases, however, there is a marked difference in the two factors in the process, and we call one factor the male and the other the female element. The female element

is larger than the male, and undergoes but little change of form. In all the higher plants and animals it is a nucleated organised lump or mass of living protoplasm, to which a small amount of nutriment for the first stage of development—which we call the yelk—may be added. The male element, on the other hand, is comparatively small. It may be conveyed to the female element in various ways, as all who have observed carefully the structure of the flowers of plants, and the very interesting manner in which the male and female elements are brought in contact, know.

In true sexual generation in the higher animals two special organs are required—a female organ for producing an ovum or egg, and a male organ for producing the spermatozoa. Each form of generative apparatus consists of two parts, of which one is a formative organ,—in the female termed the ovarium, and in the male the testes,—in which the reproductive cells are formed, and which are essential, and an efficient duct by which the products of secretion are carried off. The male and female organs may exist in separate individuals or coexist in the same individual, giving rise to what is known as hermaphroditism.

The following brief outline of reproduction in the classes of the animal kingdom, beginning with the lowest, will be of interest.

The *protozoa* reproduce by all three modes: fission, gemmation, and an impregnated ovum; but

fission is the principal method, and it is only in the infusoria that we have undoubted evidence of true sexual generation.

In the *echinodermata*, fission has been observed in some classes, which have at the same time sexual organs combined in the same individual. In the other classes the sexes are separate, and generation only takes place by the union of the germs or ova and spermatozoa.

In the *annelida*, sexual generation occurs, and there is also sometimes multiplication by fission. In the lower *mollusca*, generation takes place by gemmation and true generation. In the higher mollusca, multiplication occurs only by true generation.

In the *articulata* insects and crustaceans, generation is sexual, and except in one class, the cirrhopoda, the sexes are separate.

In the *vertebrate* we have the most complex form of generation, and except in a few genera of fishes, the sexes are always separate. The osseous and cartilaginous fishes present important differences in their reproductive organs and modes of reproduction. In the osseous fishes the essential female organ, the ovary or roe, consists of a large membranous bag, usually in two lobes, but sometimes single. When extended with ova this organ fills the greater part of the abdominal cavity. The lining membrane is arranged in folds to give greater surface, and make the retention of the

ova, until sufficiently ripe for expulsion, more easy ; they then escape into the abdominal cavity, and are expelled in enormous numbers through an opening between the anus and urinary canal. In most cases the eggs of fishes are impregnated after their expulsion ; and in order that a sufficient number of them may be impregnated, the male secretion, or milt, of fishes, which contains the spermatozoa, is very abundant, being nearly equal to the roe of the female. In a very few classes of fishes the young are hatched in the ovary, and are of considerable size before they are born, and in these cases impregnation must have taken place internally. In the cartilaginous fishes, the sharks and rays, we have a higher type of generative organs. The eggs are always impregnated within the body of the female, the male having special organs by which sexual congress is effected. The ovaries of the female are in the form of two glandular bunches on either side of the spine. The eggs are of large size and few in number. As they escape from the ovary they pass into an oviduct, which secretes about them a horny shell, shaped like a pillow-case, with long tendrils at each corner, which entwine about the seaweed in the water and thus maintain their position. As remarked, the shell is horny ; were it brittle like an egg-shell it would soon be broken by the continuous beating of the waves. In order that the embryo may escape from this tough envelope there is an opening at one extremity,

and the slightest exertion of the living embryo within separates this opening, when the young escapes by its own efforts—a form of parturition which gives no pain, and is full of simplicity as well as interest, and gives us a grand impression of the curious ways in which nature provides for every emergency, and triumphs over the greatest obstacles.

In the *batrachia*, or frogs, the sexes are more closely associated than in the osseous fishes, and the eggs are usually impregnated by the male as they escape from the female. In one batrachia, the saurian toad, the impregnated eggs are seized by the male and deposited in a sort of pouch in the skin on the back of the female, where they develop until of considerable size, when they escape. It was formerly supposed that this was a true case of viviparous birth, until a careful study resulted in this discovery.

In the true reptiles the sexual organs are still more highly evolved, and the male has organs for the impregnation of the female by sexual congress, which now becomes essential to fecundation.

All reptiles are *oviparous*, though a few species retain the egg in a sort of cavity formed by a dilatation of the oviduct, until they are considerably developed, when they are brought forth alive. The eggs of reptiles are quite large, and abundantly supplied with nutriment for the young animal. The shell is somewhat like parchment—

soft and flexible, but very tough, and contains a very small portion of lime-salts. The eggs are usually deposited in warm, dry places, where the heat of the sun or the heat of putrefactive matter—as, for instance, dunghills—will facilitate the development of the embryo. In a rough way, reptiles have forestalled the invention of the incubator, now so extensively used in the hatching of chickens and other birds.

The reproductive power of different species of reptiles varies: Lizards lay from 8 to 12 eggs; serpents from 10 to 50; tortoises from 20 to 30; crocodiles from 20 to 60.

The reptile has little maternal instinct; but its dawn and slight development has been observed in crocodiles and lizards, which sometimes watch the places chosen for depositing the eggs, and the python in captivity surrounds its eggs and imparts to them such heat as its low temperature will permit.

In birds the generative organs present a clear analogy to the higher reptiles. There is only one ovary, and that is on the left side. There is, however, a rudimentary ovary on the right side which is atrophied. This is a curious instance of the violation of symmetry. It would be exceedingly difficult for birds so constantly on the flight to give birth to living young, and so incubation with them has its most perfect development: sufficient nutriment is stored up in the egg to develop the

young bird, so that all which is required from the mother is a warm nest and animal heat for a not very extended period.

In *mammals*, a new organ for the first time appears for the secretion of milk to nourish the young, till they are sufficiently grown to live on the food of the adult. There is also a temporary placenta from which the fetus is nourished during its uterine existence.

The sexual organs and their modifications, which we have been considering, are all primary or leading sexual characters; but there are secondary sexual characters in animals and in man which are necessary to reproduction, though not directly connected with it. For instance, the male possesses certain organs and instincts which the female is destitute of, or he has them developed in a higher degree in order that he may find her or maintain her securely. These instincts and organs vary in different animals, and are often complex, as is seen in the appendages at the apex of the abdomen of male insects. The female differs from the male in having an organ for nourishing its young. The marsupials have a sac in which to deposit them until sufficiently grown to go off by themselves. Some varieties of male fishes and frogs have a receptacle for receiving the ova of the female. The females of most bees have a special apparatus for collecting pollen, and their ovipositor is modified into a sting with which to defend itself, its larvæ,

and the colony to which it belongs. These differences, however, are of small account compared with others, as anyone may observe the greater size, strength, and ferocity of the male, his weapons with which to punish his rival, his gaudy colouring, beautiful ornaments, gift of song, and such other characters. The females of certain flies have an apparatus for sucking blood, which the male has not. The males of certain moths have closed mouths, and never feed. The female glow-worm has no wings, and this is also the case with some moths which never leave their cocoons. In some birds the male differs from the female; these differences are not always directly connected with reproduction, though they generally are. The male insect always requires more perfect wings and a better muscular development than the female, to secure and hold her, and the female requires better organs for securing food, as she must nourish her larvæ; the male dies after fecundating the female, and consequently organs for securing food which it never eats would be useless.

The Sexual Organs of Plants.—The flowers of the vegetable kingdom, whose fragrance pleases and whose beauty charms us, are nothing more nor less than their generative apparatus. And the various fruits, which afford the animal kingdom and the human family so much substantial food and so many luxuries, are but the seeds which re-

sult from sexual congress and subsequent growth—the pulp in which the seeds are nourished and protected. Some plants, however, do not produce seeds or flowers. They are called *flowerless plants* (*cryptogamia*). But they produce minute bodies termed *spores*, which answer the purpose of seeds. These bodies are of inconceivable minuteness, and in all probability, if our powers of vision, with microscopic assistance, were sufficient, we should be able to discover in them all the elements of the sexual organism which are so apparent in the flowering plant. Phenogamous, or *flowering plants*, produce blossoms and seeds, each seed consisting essentially of an embryo or germ, which has only to grow and unfold its parts to become a plant resembling its parent.

The essential organs of the sexual apparatus of plants are the *stamens* and *pistils*. The stamens are the male organs, and the pistils the female organs. They are in all respects analogous to their corresponding organs in the animal kingdom; and as reproduction from seeds and eggs is governed by the same laws, and involves the same vital processes, a brief analysis of the sexual organism of plants cannot fail to be interesting as well as instructive.

The *stamens* commonly consist of two parts, a *filament* and an *anther*. The filament is the stalk or stem of the stamen; and the anther is the small case or hollow body which surmounts the filament

or is attached to its top. The anthers produce a powdery, dust-like substance (analogous to the semen) termed *pollen*.

The *pistils*, which occupy the central part of the flower, generally consist of three parts : the *ovary*, which becomes the seed-vessel ; the *style*, which is the upward prolongation of the ovary into a slender structure ; and the *stigma*, which is the roughish, skinless upper extremity of the style.

In many plants the filament and style are wanting, but the anthers (corresponding to the testes of the male animal) and the ovary and stigma (corresponding to the ovary and vulva of the female animal) are always present.

The specific function of the stamens and pistils is the fertilisation of the seed, which process is accomplished in the following manner. At the proper season, when the sexual organs have arrived at the period of maturity, the anthers discharge their pollen into the air, some of which falls, or is wafted by the wind, upon the stigma, and, insinuating itself between the cells of the organ, passes down the lower areolar structure of the style to the ovary.

Stamens and pistils vary much in number and in arrangement, with regard to the other parts of the flower. In the hawthorn there are four stamens and three pistils. In the cherry there is but a single pistil, while the stamens are numerous. In the case of the hawthorn, for

example, the calyx grows fast to the ovary, and all other parts of the blossom appear to grow on it. In the cherry, the stamens and pistils are on the calyx.

Nor is there less variety in the form and arrangement of the individual stamens and pistils; in this respect again resembling the corresponding organs of the animal kingdom.

It is curious to observe how both stamens and pistils answer to leaves folded and rolled together. The stalk or filament of a stamen corresponds with the footstalk of a leaf, and the anther answers to the blade. The lower portion represents a short filament bearing an anther, which has its upper half cut away and the summit of a leaf above it. Besides this, for comparison, is the whole stamen of a lily. The halves of the anther answer to the halves of the blades of the leaf, one on each side of the midrib; the continuation of the filament which connects the two cells corresponds to the midrib. The anther generally opens along that structure which corresponds to the margins of a leaf.

The structural arrangement and development of the sexual organs of plants, and particularly the fact that both stamens and pistils seem equally to answer to folded leaves, have a curious interest in connection with certain theories which have been entertained with regard to the law of sex; some physiologists supposing all human beings

originally sexless, the sex being determined in some unknown manner in the process of growth ; but this is doubtless erroneous.

A simple pistil, regarded botanically, is made by the folding up inwardly of the blade of a leaf, the margins coming together and joining, so as to constitute a hollow closed sac, which is the ovary ; its tapering summit forms the style, and some portion of the margins of the leaf in this, destitute of skin, and of irregular rough surface, becomes the stigma. Here the ovules or seeds are attached to what answers to the united margins of the leaf. The particular part to which the ovules are attached is called the *placenta*.

All the following plants except the pine family have their ovules and seeds produced in a seed-vessel of some sort, and are hence termed *angiospermous*. In pines, spruces, cedars, etc. (*gymnospermous* or *naked-seeded*), the pistil is an open leaf or scale, bearing ovules on its upper or inner surface. Each scale of a pine cone is an open pistil, and the ovules, instead of being inclosed in an ovary which forms a pod, are naked, and exposed to the pollen shed by the stamen-bearing flowers which fall directly upon them.

In some classes of plants (the willow, poplar, hemp, etc.) the male and female organs are on separate plants, and in others there are separate male and female flowers on the same plant. These facts are familiar to most persons who will read this work.

There are many curious and interesting facts relating to variations in the manner of reproduction in different animals, and more especially in insects. Reproduction in bees is interesting and instructive. The article "Bees" in *The Encyclopædia Britannica* furnishes the following account.

The impregnation of the queen-bee was formerly involved in the deepest obscurity, and has given rise to a multitude of very fanciful opinions. Some have denied that any intercourse with the male was necessary for the fecundation of the eggs. Swammerdam supposed that the mere effluvia proceeding from the males, where they were collected in clusters, was sufficiently active to produce this effect by penetrating the body of the female. Huber proved by decisive experiment that no such consequence resulted from this effluvia. Maraldi imagined that the eggs were fecundated by the drones after being deposited in the cells, in the same way that the spawn of fishes is rendered prolific by the milt. Dr. Debray of Cambridge gave an account, in a paper published in the *Philosophical Transactions*, of a milk-like fluid he had seen in the cells. But this appearance Huber showed to be a mere optical illusion arising from the reflection of light at the bottom of the cells. When the males are excluded from the hive the queen is as fertile and the eggs as prolific as when they are present. Hattorff supposed the queen to be capable of impregnating herself, an opinion which was supported

by Schirach and Wilhelmi, and was even favourably received by Bonnet, as it in some measure accorded with his discoveries concerning the aphis. Linnæus was of opinion that an actual union between the sexes took place, and Reaumur fancied he had seen this happen within the hive. There is, however, great reason to think he was mistaken.

It has since been clearly proved that copulation takes place in the air during flight, and if the queen is confined to the hive, either by bad weather or malformation or mutilation of her wings, although she may be surrounded by drones, she never becomes impregnated; and if she does not find a mate within three weeks of her birth, the power of sexual intercourse seems to become lost. If a hive containing a virgin queen be attentively watched on fine days, the queen will be observed preparing for her matrimonial flight, and after having attentively surveyed her home, so as to be able to recognise it again, she flies to a considerable height in the air; and if her errand is successful, in half-an-hour she returns to the hive with unequivocal proofs of the intercourse that has taken place, for she has, in fact, robbed the drone of the organs concerned in this operation; and the drone, thus mutilated, is left to perish on the ground. From its being necessary that the queen should fly to a distance in order to be impregnated, Huber infers the necessity of a great number of drones being attached to the hive, that there may

be a sufficient chance of her meeting one of them during her aerial excursion.

The phenomenon that sometimes occurs in a bee-hive, of the queen laying eggs that produced males only, had for ages puzzled philosophers without any satisfactory solution, and it was reserved for Dzierzon to promulgate a new and startling theory of reproduction, which, in the words of its distinguished author, is said to have “explained all the phenomena of the bee-hive as perfectly as the Copernician hypothesis explains the phenomena of the heavens.” Dzierzon first expressed his views upon the reproduction of bees in the year 1845. The principal points of this theory may be shortly expressed thus :

1st. That the queen (female bee), to become good for anything (*i.e.* to breed *workers*), must be fertilised by a drone (the male), and the copulation takes place only out of doors ; that drone eggs do not require fecundation, but that the co-operation of the drone is absolutely necessary when worker-bees are to be produced ; that in copulation the ovaries are not fecundated, but the seminal receptacle, or spermatheca,—a little vesicle or sac opening into the oviduct,—which, in the young queen, is filled with a limpid fluid, is saturated with semen, after which it is more clearly distinguishable from its white colour, and that the supply of semen received during copulation is sufficient for her whole lifetime. The copulation

takes place once for all, and, as already stated, only in the open air; therefore no queen which has been lame in her wings from birth can ever be perfectly fertile,—that is, capable of producing both sexes,—as copulation never takes place in the interior of the hive.

2*d.* All eggs which come into maturity in the ovaries of a queen-bee are only of one and the same kind, and when they are laid without coming in contact with the male semen, become developed into male bees. This theory of Dzierzon's has since been amply confirmed by numberless experiments, although what power the queen possesses, or how she exercises it, of determining what eggs shall receive fecundation and what not, is yet a mystery. Certain it is, that when the queen lays an egg in a drone-cell, a drone is produced; and Von Siebold, who made many most skilful microscopical examinations of eggs, affirms that among 52 eggs taken from worker-cells, examined by him with the greatest care and conscientiousness, 34 furnished a positive result—namely, the existence of seminal filaments in which movements could easily be detected in three eggs; and among 27 eggs from drone-cells, examined with the same care and by the same method, he did not find one seminal filament in any single egg, either externally or internally. On the passage of the eggs from the ovary through the oviduct, they pass the opening of the spermatheca, from which some

eggs receive a portion of the seminal fluid—these produce workers ; other eggs pass without receiving the fluid—these produce drones. What it is that governs the disposition or non-disposition of the seminal fluid on the egg is unknown. It has been suggested that the smaller diameter of the worker-cells exerts some mechanical pressure on the queen's organs, which may cause the seminal fluid to be extruded as the egg passes, while the drone-cells, being larger, this pressure is not by them exerted, and the egg passes unfecundated. If the spermatheca of an impregnated queen be examined under the microscope, its contents will be found to contain many thousands of spermatozoa, the characteristic movements of which are visible. The contents of the spermatheca of a virgin or drone-breeding queen, if similarly examined, will be found to be a limpid fluid only, without a trace of spermatozoa.

The fact that the eggs of an unimpregnated queen will hatch and produce drones may be easily verified, and is now undisputed. By depriving a colony of its queen late in the year, a young queen will be reared ; and the drones having been killed long before, no impregnation can take place, yet the queen will infallibly lay eggs which hatch into drones. These eggs are laid indiscriminately in drone and worker-cells, the bees bred in the latter being stunted in their growth. If now the spermatheca be examined, no sper-

matozoa will be found present; the same result will take place in the summer if the virgin be deprived of her wings, and so made unable to fly.

If the impregnation of the queen be delayed beyond, as elsewhere stated, the twenty-first day of her life, she becomes incapable of receiving impregnation, and begins soon after to lay the eggs of drones, and produces no other kind of eggs during her life. This very curious and unexpected fact was discovered by Huber, and has been satisfactorily established by his very numerous and varied experiments, although its explanation is perhaps attended with insuperable difficulties. The abdomen of a queen that is unimpregnated is much more slender than that of one which is completely fertile; but, on dissection, the ovaries are found expanded and full of ova.

One of the most remarkable facts concerning the generation of bees is the existence, occasionally, of prolific workers, the discovery of which we owe to Reims. Although it was doubted by Bonnet, its reality has been fully confirmed by the researches of Huber and subsequent observers, and it explains what was before inexplicable—the production of eggs in hives absolutely destitute of a queen. It is also remarkable that the eggs thus produced are always those of drones; but this is explained by the fact that these fertile workers have not received, and are unable to receive, im-

pregnation from the drone. The origin of these abnormal egg layers is accounted for from their having passed the larva state in cells contiguous to the royal ones, and from their having at an early period devoured some portion of the stimulating jelly which was destined for the nourishment of the royal brood; their ovaries thus received a partial development; or, when a colony is deprived of its queen late in the autumn, and an attempt to raise a queen from some unknown cause has failed, a larva has sufficiently advanced to develop into a fertile worker.

CHAPTER III.

PHYSIOLOGY AND HYGIENE OF MENSTRUATION.

FROM the period of *puberty*, which, in this climate, may be reckoned at the age of fifteen in most cases, until the critical age, or *turn of life*, which occurs generally between the age of 45 and 50, varying several years according to constitutional vitality and habits of life, as the commencement of *menstruation* varies one, two, or three, or even more years, from the same causes, there is, with few exceptions, a periodical discharge of mucus and blood from the vagina. This discharge continues in a great majority of cases from three to six days, and recurs very nearly once in twenty-eight days, or once in each lunar month, and continues as long as the female is capable of conceiving, or rather as long as ova are developed. This discharge is termed *menses*, *catamenia*, *flowers*, etc., and the process *menstruation*. Many errors, however, are entertained on this subject. By some physiologists the menstrual flow is regarded as a secretion; and by others as a hemorrhage. The ancients regarded it as an excretion or purifying process, and many absurd and superstitious notions and prac-

tices resulted from this erroneous theory. A woman was regarded as "unclean" during menstruation; and among other absurd vagaries of those who adopted this view of the process, a woman was regarded as a *dangerous character* during her "monthly periods." It was even said that if, at this time, she should sit under an apple-tree, all the fruit would be blasted, etc. We need not wonder at the exclusion of woman from "good society" on occasions, and the degradation which necessarily attached to the sex, because of this mistaken opinion of the nature of the process of menstruation.

Menstruation is Ovulation.—As we have already seen, when the sexual apparatus is sufficiently developed, a germ-cell, egg, or ovum, is evolved from its ovarian bed, passed along the channel of the Fallopian tube into the uterine cavity, and unless impregnated in its course by meeting and mingling with the sperm-cell, or semen, of the male, and fixed upon the wall of the utero-Fallopian canal, it is expelled through the vaginal passage—a process to be repeated monthly.

This process is usually, though not always, attended with a discharge of blood. Menstruation may occur without the discharge of a drop of blood. Many cases are on record in which women are said to have conceived without menstruating. Some women are said to menstruate

during pregnancy, and Dr. Good, in his *Study of Medicine*, relates the case of a woman who menstruated *only* during pregnancy, thus acting by the rule of contrary. Some women are supposed to have menstruation return years after the critical age, and very frequently it is stated in some medical journal that some female child menstruates. Women sometimes, while nursing an infant, find themselves pregnant, without having had any appearance of the menstrual flux since the birth of the last child. This happens in some cases in three, and in very rare cases in two, months after delivery. At Barnum's baby show at the American museum several years ago, among the sights was a little girl not quite three years of age who regularly menstruated.

In all of these cases hemorrhage has been mistaken for menstruation. The menstrual blood was long regarded, and still is by some authors, as a secretion. Dr. Good, who regards it as a secretion, terms it "a species of blood thrown off from the common mass." This is not the manner in which secretions are effected. A secretion is a *formation*, not a mere separation. And besides, the blood of menstruation does not differ from ordinary venous blood in any essential particular. Its non-coagulability is owing to the partial decomposition it undergoes after being effused from its proper vessels; and the more slowly it is discharged, and the longer it remains

in the passages, the more will its coagulability be diminished or destroyed.

Cases of *menorrhagia*, in which the hemorrhage occurs irregularly, or once in two or three weeks, are often miscalled *excessive menstruation*. They are cases of hemorrhage as much as is nose-bleeding or hæmoptysis. Indeed, Madame Bovin of Paris, who had facilities for investigating this subject never enjoyed by her male contemporaries, has demonstrated conclusively that the catamenia is nothing more nor less than a discharge of ordinary blood.

Rationale of the Menses.—Why should there be hemorrhage as an accompaniment or incident of menstruation? A reference to the nature of the process will set this matter in its true light. All organs whose functions are performed periodically—for examples: the ovaries during ovulation, the male organs during coition, the breasts during lactation, and the stomach during digestion—have a special determination of blood and nervous influence to the part when the function is to be exercised. This is clearly for the purpose of supplying the part with the material requisite for the proper performance of its function. In the case of digestion the increased quantity of blood sent to the stomach is to supply the material more abundantly for the secretion of gastric juice. In sexual congress the blood is specially determined

to the organs concerned in secreting the seminal fluid and conveying it within the sexual organism of the female. In lactation the determination of blood to the mammary glands is for the purpose of supplying the parts with the material from which the milk is formed. And in menstruation the special determination of blood and nerve-force, which are always coincident, is to furnish the elements for the evolution of the germ and its nourishment. A certain degree of distension, congestion, plethora, or erethism, is necessary to distend the capillary vessels, so that the fimbriated extremity of the Fallopian tube may grasp more completely the matured ovum, and insure its passage to the uterus; and if the ovum in its passage becomes impregnated and fixed to the walls of any part of the reproductive channel, the unusual quantity of blood, or some portion of it, is needed to supply the elements for its nourishment and growth, and for the development of its appendages—the membranes and placenta. In some cases the blood, after imparting the nutrient materials required, is wholly returned to the general circulation, so that no hemorrhage occurs. But in most cases more or less of it is effused into the uterine cavity and expelled.

Quantity of Menstrual Blood.—In civilised society, and to a great extent in uncivilised, the majority of females lose too much blood at the

menstrual period. This results from a relaxed state of the vessels consequent on a weakened and relaxed condition. Indeed there are few females, except those who suffer from chlorosis or amenorrhœa, who do not have more or less inflammation of the reproductive organs, particularly of the vagina and neck of the uterus, with its necessary concomitants of relaxation and debility, excessive hemorrhage, leucorrhœa, ulceration, and displacement. But as this work is not intended to treat more than incidentally of morbid conditions, I must refer the reader who desires full information on the diseases of the sexual organs and their treatment to my work, *Uterine Diseases and Displacements*, illustrated with coloured engravings.

Much observation and an extensive correspondence have enabled me to arrive at a general, if not a universal, rule, with regard to the amount of menstrual blood. It is this: other circumstances being equal, the less hemorrhage the better. Women who live a more simple life, and are less enervated by the luxuries and stimulants of artificial society, even though they are exposed to excessive toil and many hardships and privations, have comparatively few of the sexual disorders common to women all over the civilised world, and they lose little blood during menstruation.

The average quantity of menstrual fluid, which is blood largely admixed with mucus, in temperate climates is reckoned at six to eight ounces. Some

women, however, lose twice that quantity, and others still more. I am of opinion that all beyond two to three ounces must be regarded as abnormal in quantity. Professor C. D. Meigs, whose experience has been very extensive, states that he has met with many healthy women who never had occasion to employ a napkin; hence the discharge of blood, in their cases, could not have exceeded the above quantity. I have known many similar cases, and some in which hardly an ounce of blood could have been lost; and I have learned the particulars of the cases of a few females, some married and others single, who hardly stain their linen at the menstrual periods. All that is noticeable is a moderate discharge of a sero-mucous fluid for four or five days, with a very slight tinge of colour for a day or two. And all of these persons have enjoyed unusually robust health.

I am satisfied, moreover, that, as a general rule, much more blood is lost during parturition than would be the case were women more vigorous and firm in their muscular tissue. I have known several cases in which but a mere trifle of blood was lost—no more, certainly, than is discharged on the average during menstruation—during the delivery of the child and afterbirth, or subsequently. In all of these cases the mothers had an active, vigorous, and elastic state of the muscular system, and were more than commonly hygienic in their habits of living. And I have attended

one case—an Irish woman of remarkable fineness, firmness, and tone of muscular tissue, who lost no blood at all during nor after parturition, the discharges producing no distinctly sanguineous stain on the sheets or cloths employed; nor did the discharges even stain the hands employed in cutting and tying the umbilical cord or removing the afterbirth.

CHAPTER IV.

THE CONTESTS BETWEEN THE MALES OF VARIOUS ANIMALS, AND EVEN MAN, FOR THE FEMALE.

HAVING now considered quite fully reproduction in its nature and general principles, I wish to enter into a branch of the subject full of interest, and one having a great influence on the maintaining of a high degree of physical and intellectual perfection, and contributing very largely to the improvement of every form of living thing within such limits as the conditions of life on our globe will permit.

If animals and plants were not produced by sexual generation, but were manufactured like machines, or produced by chemical or other non-vital processes, there would be no reason why there should be any sexes or any differences in the structure or physical and mental characters of living creatures. But sexual reproduction makes other characteristics essential. The male who seeks the female, who protects her, maintains her, must have a different structure from the female; for instance, the male possesses certain organs of sense and locomotion

which are absent in the female, or less highly developed, in order that he may find her or reach her; or the male has certain organs for holding her securely. These organs are of diversified kinds. Instances may be seen in the complex appendages on the apex of the abdomen of some male insects. The female, too, often differs from the male in having organs for the nourishing of her young, as the mammary gland, or the sac in which marsupials carry their young until they are old enough to be permitted to run about. There are instances in which the male and not the female has receptacles for receiving the ova, as in certain tribes of fishes in which the male hatches them in his mouth. In bees the female worker only has apparatus for collecting honey and gathering pollen; her ovipositor, which, in the queen, is used for depositing eggs, in the worker becomes a sting for self-defence. In some animals the males are more powerful, more pugnacious and courageous; in others there are gaudy, showy coats to attract the female, and in birds curious ornaments and power of song.

Among insects there are many kinds in which the males, who live but a day, have no organs for procuring food; but their organs of locomotion are perfect, these being necessary to the finding and fertilising of the female. As a rule, the male is modified more than the female. Why this is we may not be able to decide; but it is probably

owing to his stronger passions. It is the rule in all nature, to which there are few exceptions, that the male pursues the female. This great eagerness on his part develop in him characters which in her are wanting. The female, on the other hand, being obliged to nourish the embryo and guard her offspring, cannot afford to expend so much energy in contests, in song, or gaining possession of a mate; and it is this contest which the males have with their own sex for the female which is, after all, the most remarkable and interesting feature of the reproductive nature, for there can be little doubt but among the males of most animals there is a constantly recurring struggle for the possession of the females. This contest is not always one of brute strength; indeed it is often one of skill and cunning, a higher gift of song, a greater beauty, a love of display. In spiders, for instance, there is evinced much intelligence, and the females manifest great affection for their eggs. They guard them with tender care, and will carry them on their persons in a silken web to secure them against injury. I have watched with interest, and observed that a female field-spider will run for its eggs on there being any appearance of danger. The males have no such instinct; but they search eagerly and fight for the females. The male will mate with any female, but the female has often been observed to reject several males, and threaten them with

open mandibles, before finding one she was willing to join.

Among flies, of which, as all know, there are many varieties, some have been observed to fight with each other for the possession of the female. There are other species that apparently try to win her by their music. H. Müller once observed two males courting a female. They hovered around her, flew from side to side, and made a humming noise, as if trying to charm her. Mosquitoes seem to attract each other by that music which is so disagreeable to man. The nervous system of flies is quite highly developed, more so than that of most insects.

In bugs, which are mainly unsocial in their habits, living by themselves, the vocal organs are supposed to be for the purpose of calling their mates to them.

The male locust, which fills the air with a harsh sound that may be heard for a mile or more, evidently does it to call the female. She has no means of making a similar sound, being mute. This is believed to be a love-song. Dr. Hartman, in speaking of the seventeen-year locusts which visited a part of the United States in 1851, says: "Standing in a thicket of chestnut sprouts as high as my head, where hundreds were around me, I observed the females approaching the drumming males. Several times, also, on a dwarf pear-tree I noticed the females alight near a male while he

was sounding his clanging notes." Fritz Müller has seen what was evidently a musical contest between three males for a female. As soon as one had finished his song another immediately began, and after him another. This rivalry would have no meaning if the female was not excited and allured by what, to her, was the most musical and attractive voice.

Crickets and grasshoppers are both remarkable for their musical genius. The music of the former is really quite agreeable to human ears. The katykid belongs to this order of insects. Mr. Bates has seen a male cricket place himself at eventide at his hole and sing a love-song until a female approached, when he sang in a more subdued, tender-toned voice, and caressed her with his antennæ until he won her affections.

Among bees and wasps, fights are frequent between the males for the possession of a particular female. She sits by, apparently unconcerned, and when the victory is won she flies away with the victor. Among some of the solitary bees there is a high appreciation of colour, and the males search eagerly for the females, and fight with each other for their possession. The mandibles of the males in certain species are much larger than in the females, to fit them for these contests. The females, on the other hand, sometimes appear to select the most beautiful male; in other cases the males select the most beautiful females.

Male beetles fight for the female. Mr. Wallace observed two male beetles contesting for a female which stood close by, busy at her boring. They pushed at each other, clawed and thumped, appearing to be in a great rage. The smaller one was vanquished and ran away. Mr. A. H. Davis placed two males and one female in a box and watched the conflict. The stronger pinched the weaker one so hard that he gave up any pretended right he had to the female.

The male butterflies which adorn the field and garden in warm weather, contend vigorously for the female. Several males may be seen pursuing one female at the same time. Male butterflies are quite pugnacious, and often break their wings in combat with each other. The wings of the male are generally the most beautiful, and the female has wit enough to admire them, and there is no doubt but much of the display of the male is made to attract her attention. Moths are, as a rule, less brilliantly coloured, and as they fly in the night, brilliancy of wings would be of no value in gaining a mate.

“The males of fish,” according to Darwin, “fight for the possession of the females. Thus the male stickleback has been described as ‘mad with delight,’ when the female comes out of her hiding-place and surveys the nest which he has made for her. He darts round her in every direction, then to his accumulated materials for the nest, then

back again in an instant ; and if she does not advance he endeavours to push her with his snout, and then tries to pull her by the tail and side-spine to the nest." The males are said to be polygamists ; they are extraordinary bold and pugnacious, whilst the "females are quite pacific." Their battles are at times desperate, "for these puny combatants fasten tight on each other, and fight until their strength appears completely exhausted." With the rough-tailed stickleback, the males, whilst fighting, swim round and round each other, biting and endeavouring to pierce each other with their raised lateral spines. The same writer adds, "the bite of these little furies is very severe. They also use their lateral spines with such fatal effect that I have seen one during a battle absolutely rip his opponent quite open, so that he sank to the bottom and died." When a fish is conquered, "his gallant bearing forsakes him ; his gay colours fade away, and he hides his disgrace among his peaceable companions, but is for some time the constant object of his conqueror's persecution."

The male salmon is as pugnacious as the little stickleback ; and so is the male trout. Mr. Shaw saw a violent contest between two male salmon which lasted the whole day ; and Mr. R. Buist, Superintendent of Fisheries, informs me that he has often watched from the bridge at Perth the males driving away their rivals whilst the females were spawning. The males "are constantly fight-

ing and tearing each other on the spawning-beds, and many so injure each other as to cause the death of numbers, many being seen swimming near the banks of the river in a state of exhaustion, and apparently in a dying state." Mr. Buist says, that in June 1868 the keeper of the Stormontfield breeding-ponds visited the northern Tyne and found about 300 dead salmon, all of which, with one exception, were males; and he was convinced that they had lost their lives by fighting.

The most curious point about the male salmon is, that during the breeding-season, besides a slight change in colour, "the lower jaw elongates, and a cartilaginous projection turns upwards from the point, which, when the jaws are closed, occupies a deep cavity between the intermaxillary bones of the upper jaw." In our salmon this change lasts only during the breeding-season; but in the *salmo lycaodon* of North-west America the change, as Mr. J. K. Lord believes, is permanent, and best marked in the older males which have previously ascended the rivers. In those old males the jaw becomes developed into an immense hook-like projection, and the teeth grow into regular fangs, often more than half an inch in length. With the European salmon, according to Mr. Lloyd, the temporary hook-like structure serves to strengthen and protect the jaws, when one male charges another with

wonderful violence ; but the greatly developed teeth of the male American salmon may be compared with the tusks of many male mammals, and they indicate an offensive rather than a protective purpose.

In regard to size, M. Carbonnier maintains that the female of almost all fishes is larger than the male ; and Dr. Gunther does not know of a single instance in which the male is actually larger than the female. With some *cyprinodonts* the male is not even half as large. As in many kinds of fishes the males habitually fight together, it is surprising that they have not generally become larger and stronger than the females through the efforts of sexual selection. The males suffer from their small size ; for, according to M. Carbonnier, they are liable to be devoured by the females of their own species, when carnivorous, and, no doubt, by other species. Increased size must be in some manner of more importance to the females than strength and size are to the males for fighting with other males, and this is perhaps to allow of the production of a vast number of ova.

Mr. W. S. Kent says that the male of the *labrus mixtus*, which, as we have seen, differs in colour from the female, “makes a deep hollow in the sand of the tank, and then endeavours, in the most persuasive manner, to induce a female of the same species to share it

with him, swimming backwards and forwards between her and the completed nest, and plainly exhibiting the greatest anxiety for her to follow." The males of the *cantharus lineatus* become, during the breeding-season, of a deep, leaden black ; then they retire from the shoal, and excavate a hollow for a nest. "Each male mounts vigilant guard over his respective hollow, and vigorously attacks and drives away any other fish of the same sex ; towards his companions of the opposite sex his conduct is far different. Many of the latter are now distended with spawn, and these he endeavours, by all the means in his power, to lure singly to his prepared hollow, there to deposit the myriad ova with which they are laden, which he then protects and guards with the greatest care."

A more striking case of courtship, as well as of display, by the males of a Chinese *marcropus* has been given by M. Carbonnier, who carefully observed these fishes under confinement. The males are most beautifully coloured, more so than the females. During the breeding season they contend for the possession of the females, and in the act of courtship expand their fins, which are spotted and ornamented with brightly-coloured rays, in the same manner, according to M. Carbonnier, as the peacock. They then also bound about the females with much vivacity, "and appear by the flash of their brilliant colours

to attract the attention of the females, who do not seem indifferent to this domestic arrangement; they swim with a soft, floating movement towards the males, and seem to take pleasure in being near them or having them near by." After the male has won his bride, he makes a little disc of froth by blowing air and mucus out of his mouth. He then collects the fertilised ova, dropped by the female, in his mouth; and this gave M. Carbonnier much alarm, as he thought they were going to be devoured. But the male soon deposits them in the disc of froth, afterwards guarding them, repairing the froth, and taking care of the young when hatched. I mention these particulars because, as we shall presently see, there are species of fish, the males of which hatch their eggs in their mouths.

To return to our immediate subject. The case stands thus: "Female fishes, as far as I can learn, never willingly spawn except in the presence of the males, and the males never fertilise the ova except in the presence of the females. The males fight for the possession of the females. In many species, the males, while young, resemble the females in colour, but when adult, become much more brilliant, and retain their colours throughout life. In other species the males become brighter than the females, and otherwise more highly ornamented only during the season of love. The males sedu-

lously court the females, and, in one case, as we have seen, take pains in displaying their beauty before them. Can it be believed that they would thus act to no purpose during their courtship? And this would be the case unless the females exert some choice, and select those males which please or excite them most. If the female exerts such choice, all the above facts on the ornamentation of the males become at once intelligible."

Among crocodiles, the sexes apparently do not differ in colour; nor is it known that the males fight together, though this is probable, for some kinds make a prodigious display before the females. Batram describes the male alligator as striving to win the female by splashing and roaring in the midst of a lagoon, "swollen to an extent ready to burst; with his head and tail lifted up he spins or twirls round on the surface of the water, like an Indian chief rehearsing his feats of war." During the season of love a musky odour is emitted by the submaxillary gland of the crocodile, which pervades their haunts.

With respect to the rattling of the rattlesnake, we have at least some definite information, for Professor Aughet states that on two occasions, being himself unseen, he watched from a little distance a rattlesnake coiled up with head erect, which continued to rattle at short intervals for half-an-hour, and at last he saw another snake

approach, and when they met they paired. Hence, he is satisfied that one of the uses of the rattles is to bring the sexes together.

The males of some, probably of many, kinds of lizards fight together from rivalry. Thus, the arboreal *anolis cristatellus* of South America is extremely pugnacious. "During the spring and early part of the summer two adult males rarely meet without a contest. On first seeing one another, they nod their heads up and down three or four times, and, at the same time, expand the frill or pouch beneath the throat; their eyes glisten with rage, and after waving their tails from side to side for a few seconds, as if to gather energy, they dart at each other furiously, rolling over and over, and holding firmly with their teeth. The conflict generally ends by one of the combatants losing his tail, which is often devoured by the victor." The male of this species is considerably larger than the female, and this, as far as Dr. Gunther has been able to ascertain, is the general rule with lizards of all kinds.

Male birds sometimes, though rarely, possess special weapons for fighting with each other. They charm the female with vocal or instrumental music of the most varied kinds. They are ornamented by all sorts of combs, wattles, protuberances, horns, air-distended sacs, top-knots, naked shafts, plumes, and lengthened feathers

gracefully springing from all parts of the body. The beak and naked skin about the head and the feathers are often gorgeously coloured. The males sometime pay their court by dancing, or by fantastic antics performed either on the ground or in the air. In one instance, at least, the male emits a musky odour, which we may suppose serves to charm or excite the female; for that excellent observer, Mr. Ramsay, says of the Australian musk-duck, that "the smell which the male emits during the summer months is confined to that sex, and in some individuals is retained throughout the year. I have never, even in the breeding-season, shot a female which had any smell of musk." So powerful is this odour during the pairing season that it can be detected long before the bird can be seen. On the whole, birds appear to be the most esthetic of all animals, except, of course, man, and they have nearly the same taste for the beautiful.

Almost all male birds are extremely pugnacious, using their beaks, wings, and legs for fighting purposes. We see this every spring with our robins and sparrows. The smallest of all birds, the humming-bird, is one of the most quarrelsome. Mr. Gosse describes a battle in which a pair seized hold of each other's beak, and whirled round and round till they almost fell to the ground; and M. Montes de Oca, in speaking of another genus of humming-bird, says that two

males rarely meet without a fierce aerial encounter; when kept in cages "their fighting has mostly ended in the splitting of the tongue of one of the two, which then surely dies from being unable to feed." With waders, the males of the common water-heron, "when pairing, fight violently for the females. They stand nearly upright in the water, and strike with their feet." Two were seen to be thus engaged for half-an-hour, until one got hold of the head of the other, which would have been killed had not the observer interfered. The female was all the time looking on as a quiet spectator. Mr. Blyth informs me that the males of an allied bird are a third larger than the females, and are so pugnacious during the breeding-season that they are kept by the natives of Eastern Bengal for the sake of fighting.

The polygamous ruff is notorious for his extreme pugnacity. In the spring the males, which are considerably larger than the females, congregate day after day at a particular spot, where the females propose to lay their eggs. The fowlers discover these haunts by the turf being trampled somewhat bare. Here they fight very much like game-cocks, seizing each other with their beaks and striking with their wings. The great ruff of feathers around the neck is then erected, and, according to Colonel Montague, "sweeps the ground as a shield to defend the more tender parts." The ruff of feathers, however, from its

varied and rich colours, probably serves in chief part as an ornament to attract a female. Like most pugnacious birds, they seem always ready to fight, and when closely confined, often kill each other; but Montague observed that their pugnacity becomes greater during the spring, when the long feathers on their necks are fully developed, and at this period the least movement by any one bird provokes a general battle.

In Guiana, "bloody fights occur during the breeding-season between the males of the wild musk-duck, and when these fights have occurred the river is covered for some distance with feathers." Birds which seem ill-adapted for fighting engage in fierce conflicts; thus the stronger males of the pelican drive away the weaker ones, snapping their huge beaks and giving heavy blows with their wings. Male snipe fight together, "tugging and pushing each other with their bills in the most curious manner imaginable." Some few birds are believed never to fight; this is the case, according to Audubon, with one of the woodpeckers of the United States, although "the hens are followed by even half-a-dozen of their gay suitors."

The males of many gallinaceous birds, especially of the polygamous kinds, are furnished with special weapons for fighting with their rivals—namely, spurs, which can be used with fearful effect. It has been recorded by a trustworthy writer that in

Derbyshire, England, a kite struck at a game-hen, accompanied by her chickens, when the cock rushed to the rescue and drove his spur right through the eye and skull of the aggressor. The spur was with difficulty drawn from the skull, and as the kite, though dead, retained his grasp, the two birds were firmly locked together; but the cock, when disentangled, was found to be very little injured. The invincible courage of the game-cock is notorious. A gentleman who long ago witnessed the brutal scene, told me that a bird had both its legs broken by some accident in the cockpit, and the owner laid a wager that if the legs could be spliced, so that the bird could stand upright, he would continue fighting. This was effected on the spot, and the bird fought with undaunted courage until he received his death-stroke. In Ceylon, a closely allied wild species, the *gallus stanleyi*, is known to fight desperately "in defence of her seraglio," so that one of the combatants is frequently found dead. An Indian partridge, the male of which is furnished with strong and sharp spurs, is so quarrelsome "that the scars of former fights disfigure the breast of almost every bird you kill."

The males of almost all gallinaceous birds, even those which are not furnished with spurs, engage during the breeding-season in fierce conflicts. The capercailzie and blackcock, which are both polygamists, have regular appointed places where, dur-

ing many weeks, they congregate in numbers to fight together and to display their charms before the females. Dr. W. Kovalevsky informs me that in Russia he has seen the snow all bloody on the arena where the capercailzie have fought; and the blackcocks "make the feathers fly in every direction" when several "engage in royal battle." The elder Brehm gives a curious account of the "balz," as the love-dances and love-songs of the blackcock are called in Germany. "The bird utters almost continuously the strangest noises; he holds his tail up and spreads it out like a fan; he lifts up his head and neck with all the feathers erect, and stretches his wings from the body. Then he takes a few jumps in different directions, sometimes in a circle, and presses the underpart of his beak so hard against the ground that the chin feathers are rubbed off. During these movements he beats his wings and turns round and round. The more ardent he grows the more lively he becomes, until at last the bird appears like a frantic creature." At such times the blackcocks are so absorbed that they become almost blind and deaf, but less so than the capercailzie, hence bird after bird may be shot on the same spot, or even caught by the hand. After performing these antics the males begin to fight; and the same blackcock, in order to prove his strength over several antagonists, will visit in the course of one morning several balz-places, which remain the same during successive years.

The peacock with his long train appears more like a dandy than a warrior, but he sometimes engages in fierce conflicts. The Rev. W. Darwin Fox informs me that at some little distance from Chester two peacocks became so excited whilst fighting that they flew over the whole city, still engaged, until they alighted on the top of St. John's tower.

The season of love is that of battle ; but the males of some birds, as of the game-fowl and ruff, and even the young males of the wild turkey and grouse, are ready to fight whenever they meet. The presence of the female is the continual cause of war. The Bengali baboos make the pretty little males of the amadavat fight together by placing three small cages in a row, with a female in the middle ; after a little time the males are turned loose, and a desperate battle immediately ensues. When many males congregate at the same appointed spot and fight together, as in the case of grouse and various other birds, they are generally attended by the females, which afterwards pair with the victorious combatants. But in some cases the pairing precedes instead of succeeds the combat. Thus, according to Audubon, several males of the Virginia goat-sucker "court, in a highly interesting manner, the female, and no sooner has she made her choice than her approved gives chase to all intruders, and drives them beyond his dominions." Generally the males try to drive

away or kill their rivals before they pair. It does not, however, appear that the females invariably prefer the victorious males. I have been assured by Dr. W. Kovalevsky that the female capercailzie sometimes steals away with a young male who has not dared to enter the arena with the older cocks, in the same manner as occasionally happens with the doe of the red-deer in Scotland. When two males contend in presence of a single female, the victor, no doubt, commonly gains his desires ; but some of these battles are caused by wandering males trying to distract the peace of an already mated pair.

Even with the most pugnacious species it is probable that the pairing does not depend exclusively on the mere strength and courage of the male ; for such males are decorated with various ornaments, which often become more brilliant during the breeding-season, and which are sedulously displayed before the females. The males also endeavour to charm or excite their mates by love-notes, songs, or antics ; and the courtship is, in many instances, a prolonged affair. Hence it is not likely that the females are indifferent to the charms of the opposite sex, or that they are invariably compelled to yield to the victorious males. It is more probable that the females are excited, either before or after the conflict, by certain males, and thus unconsciously prefer them. In the case of the *tetrao umbellus*, a good observer goes so far as to believe

that the battles of the males “are all a sham, performed to show themselves to the greatest advantage before the admiring females who assemble around ; for I have never been able to find a maimed hero, and seldom more than a broken feather.” I shall have to recur to this subject, but I may here add that with the *tetrao cupido*, about a score of males assemble at a particular spot, and, strutting about, make the whole air resound with their extraordinary noises. At the first answer from the female, the males begin to fight furiously, and the weaker give way ; then, according to Audubon, both the victors and the vanquished search for the female, so that the females must either then make a choice, or the battle must be renewed. So, again, with one of the field-starlings : the males engage in fierce conflicts, “but at the sight of a female they all fly after her, as if mad.”

CHAPTER V.

CONTESTS FOR FEMALES—(*continued*).

NATURALISTS are much divided in opinion respecting the object of the singing of birds. Few more careful observers ever lived than Montague, and he maintained that the “males of song-birds and of many others do not, in general, search for the female ; but, on the contrary, their business in the spring is to perch on some conspicuous spot, breathing out their full and amorous notes, which, by instinct, the female knows, and repairs to the spot to choose her mate.” Mr. Jenner Weir informs me that this is certainly the case with the nightingale. Bechstein, who kept birds during his whole life, asserts that “the female canary always chooses the best singer, and that in a state of nature the female finch selects the male out of a hundred whose notes please her most.” There can be no doubt that birds closely attend to each other’s songs. Mr. Weir told me of the case of a bullfinch which had been taught to pipe a German waltz, and which was so good a performer that he cost ten guineas. When this bird was first introduced into a room where other birds were kept,

and he began to sing, all the others, consisting of about twenty linnets and canaries, ranged themselves on the nearest side of their cages and listened with the greatest interest to the new performer. Many naturalists believe that the singing of birds is almost exclusively "the effect of rivalry and emulation," and not for the sake of charming their mates. This was the opinion of Daines Barrington, and White of Selborne, who both especially attended to the subject. Barrington admits, however, that "superiority in song gives to birds an amazing ascendancy over others, as is well known to bird-catchers."

The curious love-gestures of some birds have already been incidentally noticed, so that little need here be added. In our own country, large numbers of grouse meet during the breeding-season on a selected level spot, and here they run round and round in a circle of about fifteen or twenty feet in diameter, so that the ground is worn quite bare, like a fairy-ring. In these partridge-dances, as they are called by the hunters, the birds assume the strangest attitudes, and run round, some to the left and some to the right. Audubon describes the males of the heron as walking about on their long legs, with great dignity, before the females, bidding defiance to their rivals. Of one of the disgusting carrion-vultures the same writer says, "the gesticulations and parade of the males at the beginning of the love-season are extremely

ludicrous." Certain birds perform their love-antics on the wing, as with the black African weaver, instead of on the ground. During the spring, our little white-throat often rises a few feet in the air above some bush, and "flutters with a fitful and fantastic motion, singing all the while, and then drops to its perch." The great English bustard throws himself into indescribably odd attitudes whilst courting the female, as has been figured by Wolf. An allied Indian bustard at such times "rises perpendicularly into the air with a hurried flapping of his wings, raising his crest and puffing out the feathers of his neck and breast, and then drops to the ground." He repeats this manœuvre several times, at the same time humming in a peculiar tone. Such females as happen to be near "obey this saltatory summons," and when they approach he trails his wings and spreads his tail like a turkey-cock.

But the most curious case is afforded by three allied genera of Australian birds, the famous bower-birds—no doubt the descendants of the same ancient species which first acquired the strange instinct of constructing bowers for performing their love-antics. The bowers which, as we shall hereafter see, are decorated with feathers, shells, bones, and leaves, are built on the ground for the sole purpose of courtship, for their nests are formed in trees. Both sexes assist in the erection of the bowers, but the male is the

principal worker. So strong is this instinct that it is practised under confinement, and Mr. Strange has described the habits of some Satan bower-birds which he kept in an aviary in New South Wales. "At times the male will chase the female all over the aviary, then go to the bower, pick up a gay feather or a large leaf, utter a curious kind of note, set all his feathers erect, run round the bower, and become so excited that his eyes appear ready to start from his head ; he continues opening first one wing and then the other, uttering a low, whistling note, and, like the domestic cock, seems to be picking up something from the ground, until at last the female goes gently towards him." Captain Stokes has described the habits and "play-houses" of another species, the great bower-bird, one of which was "amusing itself by flying backwards, taking a shell alternately from each side, and carrying it through the archway in its mouth." These curious structures, formed solely as halls of assemblage, where both sexes amuse themselves and pay their court, must cost the birds much labour. The bower, for instance, of the fawn-breasted species is nearly four feet in length, eighteen inches in height, and is raised on a thick platform of sticks.

Dr. Jerdon thinks that the beautiful plumage of the male serves to "fascinate and attract the female." Mr. Bartlett of the Zoological Gardens,

London, expressed himself to me in the strongest terms to the same effect.

It must be a grand sight in the forests of India “to come suddenly upon twenty or thirty peafowl, the males displaying their gorgeous trains, and strutting about in all their pomp of pride before the gratified females.”

The male *rupicola crocea* is one of the most beautiful birds in the world, being of a splendid orange, with some of the feathers like curiously truncated plumes. The female is of a brownish-green, shaded with red, and has a much smaller crest. Sir R. Schomburgh has described their courtship; he found one of their meeting-places, where ten males and two females were present. The space was from four to five feet in diameter, and appeared to have been cleared of every blade of grass, and smoothed as if by human hands. A male “was capering, to the apparent delight of several others. Now spreading its wings, throwing up its head, or opening its tail like a fan; now strutting about with a hopping gait until tired, when it gabbled some kind of a note, and was relieved by another. Thus three of them successively took the field, and then, with self-approbation, withdrew to rest.”

With birds of paradise, a dozen or more full-plumaged males congregate in a tree to hold a dancing-party, as it is called by the natives, and here they fly about, raise their wings, elevate their

exquisite plumes and make them vibrate, and the whole tree seems, as Mr. Wallace remarks, to be filled with waving plumes.

The courtship of the wild turkey is fully described by Wilson the ornithologist. According to him, these birds pair early in March. For a short time previous the females separate from and shun their mates, though the latter pertinaciously follow them, uttering their gobbling note. The sexes roost apart, but at no great distance, so that when the female utters a call, every male within hearing responds, rolling note after note in rapid succession; not as when spreading the tail and strutting near the hen, but in a voice resembling that of the tame turkey when he hears any unusual or frequently repeated noise. When the turkeys are numerous, the woods from one end to the other, sometimes for hundreds of miles, resound with this remarkable voice of their wooing, uttered responsively from their roosting-places. This is continued for hour after hour, and, on the rising of the sun, the males begin to strut for the purpose of winning the admiration of the females.

If the call be given from the ground the males in the vicinity fly towards the individual, and, whether they perceive her or not, erect and spread their tails, throw the head backward, distend the comb and wattles, strut pompously and rustle their wings and body-feathers, at the same time ejecting a puff of air from their lungs. While thus

occupied, they occasionally halt to look out for the female, and then resume their strutting and puffing, moving with as much rapidity as the nature of their gait will admit. During this ceremonious approach the males often encounter each other, and desperate battles ensue, and the conflict is only terminated by the flight or death of the vanquished.

This pugnacious disposition is not to be regarded as accidental, but as resulting from a wise and excellent law of Nature, which always studies the good of the species without regard to individuals. Did not females prefer the most perfect of their species, and were not the favours of beauty most willingly dispensed to the victorious, feebleness and degeneracy would soon mark the animal creation; but, in consequence of this general rule, the various races of animals are propagated by those individuals who are not only most to be admired for external appearance, but most to be valued for intrinsic spirit and energy.

When the object of the turkey's pursuit is discovered, if she be more than one year old, she also struts and even gobbles; she turns proudly round the strutting male, and suddenly opening her wings she throws herself towards him, as if to terminate his procrastination, and, laying herself on the earth, receives his dilatory caresses. But should he meet a young hen, his strut becomes different, and his movements are violently rapid;

sometimes rising in the air, he takes a short circular flight, and on alighting, drags his wings for a distance of eight or ten paces, running at full speed, occasionally approaching the timorous hen, and pressing her, until she yields to his solicitations.

Thus they mate for the season, though the male does not confine himself exclusively to one female, nor does he hesitate to bestow his attentions and endearments on several whenever the opportunity offers. One or more females thus associated follow their favourite, and roost in his immediate neighbourhood, if not on the same tree, until they begin to lay, when they change their mode of life in order to save their eggs, which the male uniformly breaks if in his power, that the female may not be taken away from the gratification of his desires. At this time the females shun the males during the greater part of the day; the latter become clumsy and careless, meet each other peacefully, and so entirely cease to gobble that the hens are obliged to court their advances, calling loudly and almost continually for them. The female may then be observed caressing the male, imitating his peculiar gestures in order to excite his amorousness.

The cocks, even when on the roost, sometimes strut and gobble, but more generally merely elevate the tail and utter the puff, on which the tail and other feathers suddenly subside. On

light or moonshiny nights, near the termination of the breeding-season, they repeat this action, at intervals of a few minutes, for several hours together, without rising from their perches.

The sexes then separate; the males, becoming emaciated, cease entirely to gobble, retire and conceal themselves by prostrate trees in secluded parts of the forest, or in the almost impenetrable privacy of a cane-brake. Rather than leave their hiding-places they suffer themselves to be approached within a short distance, when they seek safety in speed of foot. At this season, however, they are of no value to the hunter, being meagre and covered with ticks. By thus retiring, using very little exercise, and feeding on peculiar grasses, they recover their flesh and strength, and when this object is attained, again congregate and recommence their rambles.

About the middle of April, when the weather is dry, the female selects a proper place in which to deposit her eggs, secured from the encroachment of water, and, as far as possible, concealed from the watchful eye of the crow. This crafty bird espies the hen going to her nest, and having discovered the precious deposit, waits for the absence of the parent and removes every one of the eggs from the spot, that he may devour them at his leisure. The nest is placed on the ground, either on a dry ridge, in the fallen top of a dead tree, under a thicket of sumach or briars, or by the

side of a log. It is a very simple structure, being composed of a few dried leaves. In this receptacle the eggs are deposited, sometimes to the number of twenty, but more usually from nine to fifteen; they are whitish, spotted with reddish brown, like those of the domestic bird. Their manner of building, number of eggs, period of incubation, etc., appear to correspond throughout the Union, as I have received exactly similar accounts from the northern limits of the turkey range to the most southern region of Florida, Louisiana, and the western wilds of Missouri.

The female always approaches her nest with great caution, varying her course so as rarely to reach it twice by the same route; and on leaving her charge she is very careful to cover the whole with dry leaves, with which she conceals it so artfully as to make it extremely difficult, even for one who has watched her movements, to indicate the exact spot; hence few nests are found, and these are discovered by fortuitously starting the females from them, or by the appearance of broken shells scattered around by some cunning lynx, fox, or crow. When laying or sitting, the turkey-hen is not readily driven from her post by the approach of apparent danger; but if an enemy appears, she crouches as low as possible and suffers it to pass. A circumstance related by Audubon will show how much intelligence they display on such occasions. Having discovered a sitting hen, he noticed that

by assuming a careless air, whistling and talking to himself, he was permitted to pass within five or six feet of her; but if he advanced cautiously she would not suffer him to come within twenty paces, but ran off twenty or thirty yards, with her tail expanded, when, assuming a stately gait, she paused on every step, occasionally uttering a cluck. They seldom abandon their nests on account of being discovered by man; but should a snake or any other animal suck one of the eggs, the parent leaves them altogether. If the eggs be removed, she again seeks the male and recommences laying; otherwise she lays but one nest of eggs during the season. Several turkey-hens sometimes associate, perhaps for mutual safety, deposit their eggs in the same nest, and rear their broods together. Audubon once found three females sitting on forty-two eggs. In such cases the nest is constantly guarded by one of the parents, so that no crow, raven, or even polecat, dares approach it.

The mother will not forsake her eggs when near hatching, while life remains; she will suffer an enclosure to be made around her and imprison her rather than abandon her charge. Audubon witnessed the hatching of a brood while thus endeavouring to secure the young and mother. "I have laid flat," says he, "within a very few feet, and seen her gently rise from the eggs, look anxiously towards them, cluck with a sound peculiar to the mother on such an occasion, remove care-

fully each half-empty shell, and with her bill caress and dry the younglings that already stand tottering and attempting to force their way out of the shell."

When the process of incubation is ended, and the mother is about to retire from the nest with her young, she shakes herself violently, picks and adjusts the feathers about the belly, and assumes a different aspect. Her eyes are alternately inclined obliquely upwards and sidewise; she stretches forth her neck in every direction to discover birds of prey or other enemies; her wings are partially spread, and she softly clucks to keep her tender offspring close to her side. They proceed slowly, and, as the hatching generally occurs in the afternoon, they sometimes return to pass the first night in the nest. While very young, the mother leads them to elevated, dry places, as if aware that humidity, during the first few days of their life, would be very dangerous to them, they then having no other protection than a delicate, soft, hairy down. In very rainy seasons wild turkeys are scarce, because when completely wetted the young rarely survive.

With mammals the males appear to win the females much more through the law of battle than through the display of their charms. The most timid animals, not provided with any special weapons for fighting, engage in desperate conflicts during the season of love. Two male hares have been seen to fight together until one was killed;

male moles often fight, sometimes with fatal results; male squirrels engage in frequent contests, "and often wound each other severely," as do male beavers, so that "hardly a skin is without scars." I observed the same facts with the hides of the guanacoës in Patagonia; and on one occasion several were so absorbed in fighting that they fearlessly rushed close by me. Livingstone speaks of the males of many animals in Southern Africa as almost invariably showing the scars received in former contests.

The law of battle prevails with aquatic as with terrestrial mammals. It is notorious how desperately male seals fight, both with their teeth and claws, during the breeding-season, and their hides also are often covered with scars. Male sperm-whales are very jealous at this season, and in their battles "they often lock their jaws together and turn on their sides and twist about, so that their lower jaws often become distorted.

The courage and the desperate conflicts of stags have often been described; their skeletons have been found in various parts of the world, with the horns inextricably locked together, showing how miserably the victor and vanquished had perished.

Lord Tankerville has given a graphic description of the battles between wild bulls in Chillingham Park, the descendants, degenerated in size but not in courage, of the gigantic *bos primi genus*. In 1861 several contended for the mastery, and it was

observed that two of the younger bulls attacked in concert the old leader of the herd, overthrew and disabled him, so that he was believed by the keepers to be lying mortally wounded in a neighbouring wood ; but a few days afterwards one of the young bulls approached the wood alone, and then the "monarch of the chase," who had been lashing himself up for vengeance, came out, and in a short time killed his antagonist. He then quietly joined the herd, and long held undisputed sway.

Phineas S. Royce has sent me an interesting account of some contests between the bulls for the possession of the cows, which he has witnessed on the plains of Colorado. He says: "The laws of the State require every person having cows running at large, to turn with them one bull for every twenty-five cows. These bulls fight, whenever strange ones meet, with great ferocity ; and the occurrence is so common that, if I am in haste, I take no notice of them ; but if not hurried, I stay and see the battle to the end, which sometimes lasts several hours. The most severe fights are, of course, those between bulls nearly equally matched. They are more likely to meet when a cow or cows are in heat ; in that case the fight commences without any preliminaries, and with a vengeance ; and while two full-sized bulls are engaged in a desperate struggle, some yearling or scrub secures the females. When the bulls are not equally

matched, the weaker one often cries, seemingly from grief and rage, ready all the time to pitch in for another trial of strength, while the stronger one will often merely stand his ground, not daring to be off his guard for a moment, and in such a case he will pay no attention to the cow or cows. The lighter one will frequently approach the females, relying upon his agility for safety. The conflict will be renewed from time to time if they are not too unequally matched. Bulls frequently form a strong attachment for each other, and will often run together without any cows. I could never see that they wished to form a herd, but they go from band to band without any regard for one set of cows more than another.

“With horses,” the same writer continues, “the case is different. A stallion will drive all other stallions and geldings out of his band, and sometimes strange mares, especially if his band is large, and he is well acquainted with them. If he desires to increase his band, he will steal any mare he can find. He herds them as closely as though a man were on his back all the time, guiding him in the work. He either leads or drives them to and from water, and, as they are strung out, he will pass back and forth with his head near the ground; if one is missing he will leave the band and search diligently and effectually, and bring her in, using teeth or heels for a whip. It is both difficult and dangerous to lead a mare from a

band having a regular herder, as the stallion is called.

“I have never seen a hard-fought battle between two stallions. ‘Old Clyde,’ a stallion I have long owned, once broke away from me and got into a band of mares, with a young stallion as herder. Having no aid, I separated them by strategy, and when he found himself parted, his ‘angry passions’ arose to such a pitch that his eyes stood far out of their sockets, the white of them turned red, and his nostrils were extended beyond anything that I had ever imagined. I caught him and led him home, a distance of three-quarters of a mile ; but if I had not been highly excited I would not have attempted to do so, not even for all the stallions in America.”

Admiral Sir J. B. Sullivan informs me that, when he lived in the Falkland Islands, he imported a young English stallion, which frequented the hills near Port-William, with eight mares. On these hills were two wild stallions, each with a small band of mares, “and it is quite certain that these stallions would never have approached each other without fighting. Both had tried singly to fight the English horse and drive away his mares, but failed. One day they came in together and attacked him. This was seen by the captain who had charge of the horses, and who, on riding to the spot, found one of the two stallions engaged with the English horse, while the other was driving away the mares.

The captain settled the matter by driving the whole party into the corral, for the wild stallions would not leave the mares."

With savages, the women are the constant cause of war, both between members of the same tribe and between distant tribes. So, no doubt, it was in ancient times, "for before the time of Helen, women were the constant cause of war." With some of the North American Indians the contest is reduced to a system. That excellent observer, Hearne, says: "It has ever been the custom among those people for the men to wrestle for any woman to whom they are attached, and of course the strongest party always carries off the prize. A weak man, unless he be a good hunter and well-beloved, is seldom permitted to keep a wife that a stronger man thinks worth his notice. This custom prevails throughout all tribes, and causes a spirit of emulation among their youth, who are upon all occasions, from their childhood up, trying their strength and skill in wrestling." Of the Guachoes of South America, Azara says that the men rarely marry till twenty years old or more, as before that age they cannot conquer their rivals.

Darwin says that in civilised life man is largely, but by no means exclusively, influenced in the choice of his wife by external appearances; but we are chiefly concerned with primeval times, and our only means of forming a judgment on this subject is to study the habits of existing semi-civilised and

savage nations. If it can be shown that the men of different races prefer women having various characteristics, or conversely with the women, we have then to inquire whether such choice, continued for many generations, would produce any sensible effect on the race, either on one sex or both, according to the form of inheritance which has prevailed.

CHAPTER VI.

IMPREGNATION.

The Nature of the Ovum.—The physical characteristics of the spermatozoa have been fully given in a preceding chapter. The nature of the ovum, like that of the sperm, has been the subject of much investigation and microscopic analyses; and as the egg of the fowl contains essentially the same parts as the ova in the mammals and in man, it has afforded the most convenient means for studying the elementary properties and constituents of the vitalised germ. By keeping an egg one, two, three, or more days in an incubator, and then removing it from the shell to a microscope, one may observe the changes that have been going on. This study comes under the head of Embryology, and is very fascinating.

In the egg of the fowl, the yelk membrane and its contents are the essential parts of the germ-cell. The albuminous portion, or “white,” and the calcareous covering, do not exist in the ovum while it is in the ovary, but are formed during its passage through the oviduct. The yelk—*vitellus*—consists of albuminous granules and oil

globules. Toward the centre the yelk is of a lighter colour, and the granules have more the appearance of cells, within which are minute globules. The central portion is termed *discus vitellinus*. Imbedded in the vitellus is a transparent vesicle of a rounded form, termed *germinal vesicle*, measuring, in the human subject, one eight-hundredth to one five-hundredth of an inch in diameter, and upon its surface is a dark spot, or nucleus, termed the *germinative spot*. The fully-developed ovum in the human ovary, and of mammals, does not often exceed one-fifteenth to one-twentieth of a line in diameter. According to Bischoff, the ripened ova vary from one two-hundred-and-fortieth to one one-hundred-and-twentieth of an inch in diameter. The germ is always uppermost, and that the yelk floats in the upper portion of the white.

Wagner regards the germinal vesicle as a primary cell, of which the germinal spot forms the nucleus, and suggests the term of *germinal nucleus* be substituted for that of germinal spot. It is homologous with the "germ-cell" or "embryonic vesicle" of the vegetable ovule.

Dunghlison remarks (*Human Physiology*, vol. ii. p. 399): "It was elsewhere remarked that the formation of the ovule by the Graafian follicle must be regarded as a true secretion—the yelk of which it is mainly composed, as well as the membrana granulosa, essentially resembling each other

in histological and chemical character. When matured, the ovum, pressed forward probably by fresh depositions of the yellow matter which goes to the formation of the granular membrane and the yelk, is discharged from the ovary, and laid hold of by the Fallopian tube, which acts as an excretory duct, and conveys it into the interior of the uterus."

The different conditions and appearances of the ova, in their various stages of progress toward maturation, can be advantageously studied in the ovary or yelk-bag of the common fowl. The blood-vessels (arteries and veins) of the ovaries belong to the spermatic. The arteries pass between the layers of the broad ligament to the ovarium, where they have a beautiful convoluted arrangement, similar to the convolutions of the arteries of the testes. They traverse the ovary in parallel lines forming minute branches or twigs, which have an irregular knotty appearance, resulting from their tortuous course. They are mainly distributed to the Graafian vesicles.

The nerves of the ovaries, which are abundant and extremely delicate, are derived from the renal plexuses. Their lymphatics communicate with those of the kidneys.

This section proves the fact that even in the fetus the ovaries and primitive ova are developed, and that Nature begins, in early life, preparation for generation and reproduction.

Before the rupture of the ovisac it undergoes material changes. Its walls become more vascular externally, and are thickened internally by the deposit of a fleshy-looking substance, which consists of an aggregation of cells. After the ovum has been matured and discharged, the Graafian vesicle gradually becomes atrophied and obliterated. In one stage of this process of retrogression it is converted into a solid globular body, termed the *corpus luteum* (yellow body). Its existence was formerly regarded as an evidence that impregnation had taken place; but it is now known to exist in virgins who have menstruated normally, and to be a consequence of ovulation simply. There is, however, such an altered appearance in this substance, in the cases where pregnancy has occurred, that we have to consider the corpora lutea as they appertain, respectively, to the non-pregnant and to the pregnant states, which have sometimes been contra-distinguished as the *false* and the *true* corpora lutea.

The Corpus Luteum of Menstruation.—When the Graafian vesicle discharges its ovum at the menstrual period, the cavity is filled with blood, which soon coagulates, the coagulum being retained in the interior of the vesicle. This coagulum or clot gradually becomes contracted and hardened from the absorption of its serum, as is the case with blood when extravasated within

any part of the living body ; the colouring matter undergoes the changes usual in such circumstances, and, with the serum, is partially removed by absorption ; at the same time the membrane of the vesicle becomes hypertrophied and convoluted, by which it tends partially to fill the cavity. This process of enlargement of the membrane of the vesicle continues for about three weeks, at which time the ruptured vesicle has become so solidified that it receives the name of *corpus luteum*. It may then be felt as a rounded prominence on the surface of the ovary, measuring half-an-inch in thickness, and about three-quarters of an inch in length. On its surface is a very small scar or cicatrix, occupying the spot of the original rupture.

After the third week the corpus luteum diminishes in size, and at the end of the fourth week it is reduced to three-eighths of an inch in its longest diameter, and at this time the entire body may be extracted from its ovarian bed. As the process of retrogression goes on, its rosy, or dull-yellowish hue, changes to a brighter yellow ; its surface becomes confounded with the central coagulum and surrounding tissues, and at the end of about two months it is reduced to a small yellowish spot or scar, and this disappears entirely in seven or eight months. The ovaries of a healthy female, who has menstruated regularly, but in whom pregnancy has never occurred, will

often exhibit several corpora lutea in different stages of development and retrogradation.

The Corpus Luteum of Pregnancy.—When impregnation has taken place, the corpus luteum seldom attains a size greater than that of a small pea, and is generally even smaller; and it begins to diminish about the time for the next menstrual period. The difference between the false and the true corpora lutea is merely one of rapidity of development and decay, that of pregnancy going through the same changes, but more slowly; hence it attains a larger size, a firmer organisation, and disappears at a much later period. As pregnancy arrests the process of ovulation, no more ova are matured until after the period of gestation has been completed. Hence, in advanced pregnancy, the corpus luteum is not like that of menstruation, accompanied with unruptured vesicles in active process of development. After parturition it diminishes rapidly, though its characteristic structure may be distinguished for months afterwards.

In twin pregnancies, and in the case of triplets, etc., there are corpora lutea corresponding in number to that of the fetuses, all of which are precisely similar to each other; but in some cases a single fetus is found in the uterus, while the ovaries contain two corpora lutea of similar appearance, one of which is supposed to belong to an embryo which was blighted in the early stage of pregnancy.

We have seen that in the higher animals impregnation depends on the union of certain elements furnished by male and female organs, each of which are necessary to the production of a human being. It requires but little knowledge of physical conditions, and a slight acquaintance with human history, to enable us to understand that the future being, with all its bodily, intellectual, and moral qualities, is dependent on the good condition of the germ and sperm elements furnished by the male and female parents. It is true that correct training and suitable circumstances may enable a frail and imperfectly organised embryo to become a better adult person than one developed from perfect germs, but subjected to unfavourable conditions. But the principle is clear, and of very great practical importance, that the germ decides forever the general character of the child, the youth, and the adult. For this reason great responsibility will always rest upon parents. This subject will be more fully considered in future chapters.

The Action of the Male.—Dr. Flint says on this subject: “Unlike certain of the lower animals, the human subject presents no distinct periodicity in the development of the spermatozoids; but in reiterated connection, excitement and an orgasm may occur when the ejected fluid has no fecundating properties. Such frequently repeated

sexual acts are abnormal; but from a purely physiological point of view, prolonged continence is equally unnatural, and may react unfavourably on the nervous system. No absolute or even approximate rule can be laid down with regard to the frequency with which intercourse may take place within physiological limits. We may assume that these conditions are fulfilled—first, when intercourse is confined within the limits of legitimacy, after the unusual excitement of novelty has passed; second, when both the male and female are in perfect health, and no undue degree of lassitude follows coitus, after a proper period of repose; third, when there is no marked diminution of sexual desire, except that which may be accounted for by age; fourth, when pregnancy occurs at proper intervals, progresses normally, and is followed by the normal period of lactation; fifth, when menstruation is regular, and when there is a period, usually after the cessation of the flow, during which there is some nervous excitement. It may be somewhat rare to find these conditions fulfilled in all respects, as so few men and women in civilised life are absolutely normal during adult age, and as the sources of unnatural sexual excitement are so numerous; but they approximately represent the physiological performance of the generative functions in both sexes. It is true that the female can frequently endure sexual excesses better than the male, and may often not participate

in the venereal excitement ; but if we assume that intercourse is physiologically confined within the limits fixed by social laws, the same rules as regards the frequency of the sexual act should apply to both. It is certain that intercourse is not normal in the female during menstruation or during the greater part of the period of utero-gestation, and at these times it is physiological that the male should be continent. Taking our view chiefly from what appears to be the nature of the female, intercourse most properly takes place at the time following the menstrual flow, when there is usually a certain amount of nervous excitement, and this should not be immediately repeated, though it may be physiological after a few days. As sexual excitement diminishes, intercourse, as far as the desire of the female is concerned, is suspended, and it does not take place to any great extent during pregnancy. This seems to correspond with the normal progress of the generative functions as we have traced it in the female. It is evident that this is a subject of great delicacy, and one that is with difficulty brought to the requirements of rigid scientific inquiry ; still, it can hardly be avoided in a full account of the physiology of generation, and it is a question often presented to the practical physician." ¹

¹ *A Text-book of Human Physiology for Students of Medicine.*
By Austin Flint, M.D. New York : D. Appleton & Co.

After the seminal fluid has been ejected during intercourse, the generative act, so far as the male is concerned, is accomplished. It now remains for us to study the action of the female, and the process by which the spermatozoids are brought in contact with the ovum.

Action of the Female.—Dr. Flint remarks: “If we can credit the statements made to physicians in their professional intercourse, there are some females in whom the generative function is performed, even to the extent of bearing children, who have no actual knowledge of a true venereal orgasm; but there are those whose experiences are otherwise. There is, therefore, the important difference in the sexes, that preliminary excitement and an orgasm are necessary to the performance of the generative act in the male, but are not essential in the female. Still, there can be scarcely a doubt but that excitement in the female facilitates conception, other conditions being favourable.

“In considering the mechanism of the penetration of spermatozoids into the uterus, it is also necessary to take into account the secretions, particularly of the mucous glands at the neck. Most writers of the present day admit that, during the height of the orgasm, there is an ejection from the uterus of a small amount of alkaline mucus. That an erection of the cervix, followed by sudden relaxation and opening of the os, may occur, can-

not be doubted, and there is no evidence of a muscular action in the uterus sufficient to project this fluid forcibly, as the semen is discharged by the male. Assuming that the views just stated be correct, we can readily understand how the neck may be erected and hardened during the orgasm, extruding an alkaline mucus; that the semen is ejected forcibly towards the uterus, and becomes mixed with the mucus; and that the sudden relaxation of the cervix and opening of the os may exert a force of aspiration, and thus draw in the fecundating elements. Certain it is that spermatozoids may be found in the mucus of the cervix a very short time after coitus. It is possible, also, that a sexual connection may be occasionally even more intimate, and that a portion of the glans penis may be actually embraced by the dilated cervix, though this must be unusual. This latter idea of the establishment of a "continuous canal" during intercourse is one that was advanced by many of the older writers.

"Quite a strong argument in favour of the view that the spermatozoids are imprisoned, as it were, in the cervical mucus soon after ejection, is the fact that vaginal injections immediately after intercourse, which are frequently resorted to to prevent conception, often fail to produce the desired result, even when they are so thorough as to wash out the vagina completely.

"While we must accept as probable the view that

the uterus may draw into the neck an alkaline mucus previously ejected, and with it a certain amount of seminal fluid, the fact that conception may take place without orgasm on the part of the female, and even without complete penetration of the male organ, shows that the action we have described is not absolutely essential, and that the semen may find its way into the uterus in some other manner, which it is certainly very difficult to explain."

Other writers and experimenters have thought that the alkaline mucus at the mouth of the uterus developed an electrical current, which flowed toward the uterine cavity, and that it, together with the power of movement in the spermatozoids, which enables them to move forward quite rapidly, is sufficient to explain their presence, soon after coition, in the uterine cavity and Fallopian tube ; but this is not satisfactorily determined.

Vitality of the Spermatozoids and Ovum.—The question as to how long the spermatozoids may live after their passage into the uterus is an interesting one, and has an importance bearing on the time when conception is most likely to follow intercourse. It is doubtful if this question can be answered with absolute certainty. They may have greater vitality in some persons than in others ; their long or short life may depend on the healthy or diseased condition of the vaginal and

uterine cavities. If there be any disease which would cause an acid condition of the secretions, instead of an alkaline one, the spermatozoids would not long survive, as acids are unfavourable to their life. There is no doubt but in perfect health of the female organs and great vigour in the spermatozoids themselves, they may retain their vitality for at least several days.

There is an idea, based upon rather general and indefinite observation, that conception is most liable to follow an intercourse which occurs soon after a monthly period; but it is certain that it may occur at any time. It is extremely probable that, during the unusual sexual excitement which the female generally experiences after a period, the action of the internal organs attending and following coitus present the most favourable conditions for the penetration of the fecundating elements, and this may explain the more frequent occurrence of conception as a consequence of intercourse at this particular period.

The length of life of the ovum cannot be determined, but it is not many days. If it does not meet in the generative passages the male elements, it soon dies and is cast off. This is a difficult subject for investigators.

The Mechanism of Fecundation.—The mechanism of fecundation has been carefully studied in the lower animals, and we may be sure it consists

in an actual union. The spermatozoids penetrate the vitellin membrane of the ovum. As soon as the spermatozoids have penetrated the ovum, segmentation begins at once.

Where Impregnation Occurs.—The place of impregnation has been a question which has puzzled physiologists. The general belief has been that it occurs in a Fallopian tube soon after an ovum has made its entrance into one of them. A more probable view is, that it may occur either in this tube or in the cavity of the uterus itself. So far as investigations have been made on rabbits, it has been found that the ovum has died if not impregnated before it reached the uterus; but this animal is one whose constitution is poor, and consequently the egg will of necessity be short-lived. In man and in many animals their vitality is much greater, and this would give a longer life to them. In birds, also, impregnation always takes place in the Fallopian tubes.

If the ova in the human female are impregnated in the Fallopian tube, then the spermatozoa must make a long journey, after being emitted by the male, to reach them. There would be one advantage in this—namely, that only the strongest would ever succeed in doing so, and in this way a more vigorous offspring would be insured. The spermatozoa are not all of equal vigour. Like human beings, there is a great variety of them, and it

must be an advantage to the ovum and the future child that only the most perfectly developed come together. The same may be said of the ova. They are not all equally vital, but most so during the prime of life, when the constitution is at its best. This perhaps explains why the most talented persons are, in most cases, born of mothers about thirty years old, and fathers four or five years older.

The Number of Spermatozoa Required to Impregnate an Ovum.—It is not known how few spermatozoa will impregnate an ovum. Some have held that a single one is sufficient; others, that several are required. So far as observations have been made, there have always been a number of them seen in an ova after impregnation. Nature is very lavish in her supply of material. If she were not, conception would be more difficult and uncertain than it is. In a single drop of the spermatic fluid there must exist many thousand spermatozoa; of these only a few are ever required; the remainder die.

CHAPTER VII.

PREGNANCY.

Conception. — Impregnation is not conception. The ovum may be fecundated, by intermixing with the elements of the sperm-cell, without pregnancy resulting. We have seen that wherever, in the generative passages of the female, the living spermatozoa come in contact with ripened ova, then impregnation occurs. But the impregnated ovum may be, nevertheless, expelled, as in the ordinary monthly process of ovulation. Many cases of sterility are attributable to the inability of the uterus to retain the ovum after its impregnation, in consequence of weakness, relaxation, leucorrhœa, etc. Violent exertions will also frequently excite uterine contraction sufficiently to occasion this expulsion hours and even days after impregnation. If, however, the impregnated ovum becomes *attached* to the walls of the genital channel, the process of fetal development will then and there commence. This attachment or *fixation* is *conception*. How soon this fixation occurs after impregnation is a problem not very well settled. Doubtless the time varies much with different

females, as do all functional processes concerned in menstruation or pregnancy. I have been collecting data bearing on this point for years, but cannot yet regard them as conclusive; and there is no problem in sexual physiology respecting which the facts are more confused and contradictory. That this attachment or fixation may and does occasionally take place in the Fallopian tube, and even in the ovary, is proved by the cases of extra-uterine pregnancy which are recorded. But that the uterus is the place for normal conception is my full conviction, the reasons for which will be considered hereafter.

Signs of Pregnancy.—The *suppression of menstruation* is ordinarily the first well-marked sign that pregnancy has occurred; but this is not conclusive, as pregnancy may occur with females who have never bled at the menstrual periods, and the monthly hemorrhage may continue during the whole period of pregnancy. Dr. Good relates the case of a woman who “menstruated only during pregnancy,” but he mistook hemorrhage for menstruation. The cases, however, in which pregnancy is not attended with a suppression of the monthly period are very rare, so that we need not be surprised that this even has long been regarded as an unerring symptom.

Nausea and vomiting, with capricious or depraved appetite, are among the usual symptoms of early

pregnancy; but they are occasionally entirely absent; and when present, they seem to depend much more on the morbid conditions or erroneous dietetic habits of the patient than on the incident of pregnancy. Dr. Bedford, who sometimes confounds pathology and physiology, regards vomiting “as among the most constant accompaniments of pregnancy, and its relation to this, as a general rule, is based on sound physiology.” We have known several cases in which women went through gestation without a moment’s disturbance of the stomach; and I am of opinion that if all women would live as hygienically as they did, few or none of them would be troubled with this “sign of pregnancy.”

Salivation, or a copious excretion from the salivary glands, affects some women during pregnancy, but as a sign of pregnancy it is to be regarded as an exception rather than the rule.

Enlargement of the breasts is a more uniform and reliable symptom. The mammæ, very soon after conception, usually become more hard and movable, with a prickling sensation, while the nipple is more prominent, and frequently somewhat painful or tender. The veins of the breast enlarge. These changes may occur in two or three weeks, or not until two or three months after conception. The general rule is, the more healthy and vigorous the woman, the sooner will they be manifested. As the breasts enlarge, the areola

around the nipple becomes of a darker colour, with a development of small prominences or follicles. These are among the most reliable evidences of pregnancy, yet they are not infallible. I have known cases in which they occurred a few weeks after a suppressed menstruation. There are cases, also, in which the breasts evince no change whatever till near the period of parturition.

Milk in the breasts is one of the common accompaniments of pregnancy; but the secretion of this fluid takes place in many conditions of the system when pregnancy does not exist. The facts are well authenticated that milk has been found in the mammary glands of young virgins, and in their analogues of the male sex. Irritation of the breasts and ovarian diseases have occasioned the secretion of milk in non-pregnant females.

Enlargement of the abdomen is apparent in the third month of pregnancy, but a similar appearance may result from dropsy, or from a tumour. When the uterus begins to increase in bulk, and sinks down a little in the pelvic cavity, it occasions, in most cases, some degree of tenesmus, with frequent urination, causing the abdomen to appear a little flattened in the hypogastric region.

Œdema of the lower extremities frequently accompanies pregnancy, and is usually attributed to obstruction in the venous circulation from pressure of the impregnated uterus; but the essential, though more remote cause, is undoubtedly general plethora

or local congestion. It rarely troubles those whose regimen is reasonably hygienic.

Quickening, which occurs about the middle term of pregnancy, but may occur two or three weeks earlier or later, is commonly regarded as conclusive of the fact of pregnancy; but even this may be deceptive. The term is applied to the first consciousness of motion in the uterus on the part of the mother; but spasmodic contractions may produce a similar sensation. In *true quickening*, the motions of the fetus are for the first time recognised. The ancient doctrine was that at this period the fetus was endowed with life, and many absurd statutes in relation to wilful abortion have been predicted on this erroneous notion. The child has organic life progressively developing in structural arrangements from the moment of conception to that of parturition, although it has no volition, no mental or soul life, until its lungs are expanded and “God breathes into its nostrils the breath of life.” Then its organs of external relation come into play, and it begins to ascertain its relation to external objects and to other beings.

Although pregnancy may exist with none of the above-mentioned signs and symptoms, or with all of them, the cases in which the woman mistakes her condition in this respect are comparatively few; and in cases where it is important that all doubt shall be removed, recourse must be had to examination *per vaginam*.

Duration of Pregnancy.—That the period of human utero-gestation is, in a majority of cases, about nine calendar months, all are agreed. But there is much discrepancy of opinion with regard to the limits of the deviations from this period. This difference is owing, to some extent, no doubt, to the difficulty of fixing the exact time of conception. It is certainly impossible to determine how much beyond the ordinary or normal period gestation may extend in a given case. But it is safe to say that it seldom varies many days from thirty-nine or forty weeks. According to the French code, the legitimacy of a child born 300 days after the dissolution of marriage may be contested; but many authors think this period too limited. In the celebrated Gardner peerage case, referred to in most of the works on Medical Jurisprudence, the London physicians disagreed very greatly, as physicians usually do in medico-legal cases. While five of them maintained that the period of gestation in woman was limited to 280 days, twelve of them were of opinion that it might be protracted to 311 days. The University of Heidelberg allowed the legitimacy of a child born thirteen months after the date of the last intercourse; and the Supreme Court of Friesland decided in favour of the legitimacy of a child born 303 days after the husband's death. These may be examples of judicial philanthropy, but here, as everywhere where there is a doubt,

the accused party is entitled to the benefit of it.

In Pennsylvania two cases of gestation—one protracted to 313 and the other to 317 days—have been admitted as legitimate. This decision, however, though it determined the legal action in their cases, does not settle the scientific problem.

Viability of the Child.—The earliest period at which it is capable of carrying on an independent existence is involved in the same uncertainty as is the extreme limit of the period of utero-gestation. It is often an important question in medico-legal investigations, yet never admits of positive demonstration. The period generally assigned is the end of the seventh month; and this is quite correct as a general rule, but there are many exceptions. On good authority cases are recorded in which children have lived for weeks and months, and in some instances have been reared to adult age, and distinguished themselves by great physical and intellectual power, who were born at or near the end of the sixth month.

The Decidua.—Soon after conception occurs, a flocculent exudation covers the inner surface of the uterus, constituting, in a few days thereafter, a soft, pulpy membrane termed the *decidua*. Its principal object is the protection of the embryo.

Whether this decidua is a changed condition—a special development—of the mucous membrane, or a new formation, has been a point in dispute; but it is now generally regarded as the former.

The arrangement and structure of the decidua have not yet been fully determined by anatomists. Some of those who entertain the opinion that, normally, impregnation takes place in the ovary, believe that the decidua is formed prior to the arrival of the ovum in the uterus, and that the ovum, on passing into the uterine cavity, becomes involved in the secretion (which covers the surface of the uterus), and absorbs a portion of it for nutrient material, while the remainder is organised into a double membrane—one corresponding to the uterus, the other adhering to the ovum. When, according to this view, the ovum reaches the cornua of the uterus, it pushes the decidua before it, the projecting portion constituting the *tunica decidua reflexa*, which envelops the whole ovum, except the part where the decidua is detached from the uterus, which is the seat of the future placenta. MM. Velpeau, Wagner, Payet, Kirkes, and others adopt this view; but other authors of equal reputation, after diligent investigation, have concluded that it is impossible for so small a body as the ovum to perform so difficult a task.

Professor Sharpey, with Dr. William Hunter, regards the structures of the decidua and the decidua reflexa as different, and the *decidua vera* as a new

production, the development of which is simultaneous with that of the ovum. At the point of supposed reflection there is found a substance precisely similar to the decidua reflexa, which attaches the ovum to the side of the uterus; this has been termed the *decidua serotina*.

Professor Dalton regards the *decidua* as the “uterine mucous membrane, developed and hypertrophied,” which “becomes exfoliated and thrown off at the same time that the egg itself is finally discharged.” Perhaps this opinion is the result of confounding the “flocculent exudation” with the *excretion* which takes place in croup and similar diseases. The “exudation” of the mucous membrane of the impregnated uterus is undoubtedly a *true formation*. It is true that M. Velpeau speaks of the decidua as a “product of excretion”; but it seems to me to be a rule and a law, without any exception, that all *formative* products from the blood are *secretions*.

Whatever the origin of the decidua, whether it is an *excretion* of coagulable lymph, a hypertrophy of the uterine mucous membrane, or a *secretion* from the blood, it is certain that during the formation of the decidua reflexa both the ovum and the body of the uterus become considerably enlarged; but after the third month all of the decidua, except that portion to which the ovum first became attached, gradually becomes thinner, and, in appearance, less glandular. The decidua uteri remains

quite thick, especially around the placenta, until the end of gestation ; but the decidua reflexa is, at this time, extremely thin. Toward the third or fourth month they touch and press upon each other ; but, according to MM. Velpeau and Bischoff, they are never confounded.

M. Velpeau considered the use of the decidua to be to retain the impregnated ovum at a given point of the uterine cavity. M. Breschet affirms that it exists in all cases of extra-uterine pregnancy, and hence cannot belong to the ovum. Chaussier found it in cases of tubal gestation ; Evrat supposes that one is secreted after each act of sexual intercourse ; M. Pouchet thinks it is formed at each menstrual period ; while Dr. Robert Lee declares that it is not found in all cases of extra-uterine pregnancy.

Weber and Sharpey do not regard the decidua as a new formation, and M. Coste says : “ The only modifications of which the uterus becomes the seat consist in the turgescence or etherism of its tissue, and more especially in a considerable thickening of its mucous membrane—a thickening which results especially from congestion of the blood-vessels, and an extreme development of the glands that enter into its composition, and, in certain subjects, plait them into more or less numerous convolutions.” He adds : “ In the normal state neither the opening of the cervix uteri, nor that of the Fallopian tubes, is closed by membrane. They are always free, permeable, and consequently permit the ovum to

pass into the cavity of the uterus; and the folds of the mucous membrane, by coming in contact, are sufficient to arrest it."

Mr. Goodwin states that the interfollicular spaces, in which the network of capillaries are situated, are occupied by a texture consisting wholly of nucleated particles, "a tissue represented by Baer and Wagner as surrounding what they supposed to be uterine papillæ, and regarded by them as decidua."

Dalton, as well as other late authors, regard the decidual membrane as intended to supply the fecundated ovum with the requisite materials for its nourishment—a proposition which its structure and manner and time of development seems to render almost self-evident. He remarks: "The uterine mucous membrane is developed, during the process of gestation, in such a way as to provide for the nourishment of the fetus in the different stages of its growth. At first the whole of it is uniformly increased in thickness (*decidua vera*). Next, a portion of it grows upward around the egg and covers its projecting surface (*decidua reflexa*). Afterward, both the *decidua reflexa* and the greater part of the *decidua vera* diminish in the activity of their growth, and lose their importance as a means of nourishment for the egg; while that part which is in contact with the vascular tufts of the chorion continues to grow, becoming exceedingly developed, and taking an active part in the formation of the placenta."



CHAPTER VIII.

EMBRYOLOGY.

Development of the Germ.—As the process of development between the egg of a fowl and the human ovum is analogous, and as the changes which occur in the fecundated egg are more conveniently traced than those which take place in the impregnated ovum, it will be profitable to examine the data which have been furnished by the observations made with respect to both.

When the ovum of the mammalia leaves the ovary it consists of the yelk or vitellus contained in its membrane, the germinal vesicle and the germinal spot. The yelk, as we have seen, serves the same purpose for the animal as the oily and starchy matters in the seeds serve for the plant. It is the nutriment of the embryo. In its passage through the oviduct, the yelk is gradually exhausted, and the albumen, or white, supplies its place. Carpenter says: "Our knowledge of the first stages of the developmental process in the mammalian ovum is, in many respects, incomplete; and it is requisite to interpret what has been obscurely seen in the ova of this class, by the clearer

views derived from observation of those of the lower animals. As already stated, the germinal vesicle disappears at or about the time of fecundation; but its disappearance is not a result of fecundation, since it also takes place in the unimpregnated egg, in consequence, it may be presumed, of the completion of its term of life, and of those operations which it was developed to perform. Its place is seen to be occupied, at an early period after fecundation, by a new and peculiar cell, the origin of which is obscure, but the destination of which is most important; for it is by the duplicative sub-division of this cell, first into two, then into four, then into eight, and so on, and by the metamorphoses which its progeny undergo, that the whole embryonic fabric is gradually evolved; hence this cell may be termed the *embryo-cell*. At the same time, a peculiar change begins to take place in the yelk, the whole sphere of which is just marked out by a furrow into two hemispheres, and is at last completely divided by the extension of this centre; each half is again furrowed and then cleft in the same manner, and thus the entire yelk is broken up into a mass of segments."

Segmentation of the Vitellus.—This process of duplication of cells, which Kolliker and Bagge have depicted as seen in the ova of certain parasitic worms, in which it presents itself in the least

complex form, continues, the cells becoming progressively smaller, until a large mass of cells are produced, the whole assuming the form of the embryo.

In some entozoa the embryonic portion is embedded in the interior of the vitellus, and as the cells multiply, they appropriate the surrounding nutrient matter, until the whole yelk is exhausted, and the original yelk membrane is filled with a mulberry-like mass of cells. But more commonly each cell formed by the cleaving of the embryonic vesicle appropriates a certain portion of the yelk.

“These changes,” says Carpenter, “take place in the mammalian ovum during its transit along the Fallopian tube to the uterus, so that, by the time of its arrival there, the whole cavity of the *rena pellucida* is occupied by minute sphericles of yelk, each containing a transparent vesicle, the aggregation of which gives it a mulberry-like aspect; and by a continuance of the same process of sub-division, the component segments becoming more and more minute, the mass comes to present a fine granular aspect.”

The Blastodermic Membrane.—By the time that the “vitellin spheres” have become sub-divided into the “mulberry-shaped mass,” they are *supposed* to be transformed into true animal cells, which, adhering by adjacent edges, form a continuous organised membrane. This is the *blasto-*

dermic membrane, also called the *germinal membrane*. This membrane soon divides into two layers termed the *external and internal layers*. Says Dalton: "They are both still composed exclusively of cells; but those of the external layer are usually smaller and more compact, while those of the internal layer are rather larger and looser in texture. The egg then presents the appearance of a globular sac, the walls of which consist of three concentric layers, lying in contact with and inclosing each other—viz., (1) The structureless vitellin membrane on the outside; (2) The external layer of the blastodermic membrane, composed of cells; (3) The internal layer of the blastodermic membrane, also covered with cells. The cavity of the egg is occupied by a transparent fluid, as above mentioned.

"This entire process of the segmentation of the vitellus, and the formation of the blastodermic membrane, is one of the most remarkable and important of all changes which take place during the development of the egg. It is by this process that the simple globular mass of the vitellus, composed of an albuminous matter and oily globules, is converted into an organised structure. The blastodermic membrane, though consisting only of cells nearly uniform in size and shape, is nevertheless a truly organised membrane, made up of fully-formed anatomical elements. It is, moreover, the first sign of distinct organisation which makes its

appearance in the egg ; and as soon as it is completed, the body of the new fetus is formed. The blastodermic membrane is, in fact, the body of the fetus."

The development of the egg commences in the same way in all classes of animals. All of the organs of the fetus commence their development with the two layers of the blastodermic membrane, the spinal column and all the organs of universal life—the cerebro-spinal system—being developed by the external layer, while the intestinal canal and all the organs of vegetative life—the organic system—are developed by the internal layer. The external layer has also been termed *serous* or *animal*, while the internal has been called *mucous* or *vegetative*.

The *area germinativa* changes from a rounded form to that of an oval, and then becomes pyriform in shape, during which changes a clear space is seen in the centre. This is the *area pellucida*, bounded externally by an opaque circle which subsequently becomes the *area vasculosa*, in which blood-vessels are first developed. The embryo first appears in the serous, external, or animal layer of the blastodermic or germinal membrane, in the centre of the *area pellucida*, consisting of a trace or streak termed *primitive groove*, with two oval marks (*laminæ dorsales*) on each side. As these become more raised, the elevated points approach each other, and ultimately convert the

groove into a tube, which is the seat of the future great central organs of the nervous system—the brain and spinal cord. At the same time, the rudiments of the vertebral column, termed *chorda dorsalis*, are seen in a row of cells on a line parallel with the primitive groove.

While the dorsal laminæ are closing the primitive groove by an approximation of their raised portions, prolongations of the internal layer of the germinal membrane extend from the lower margin of each. The prolongations are termed visceral or ventral laminæ—*laminæ ventrales seu viscerales*. The ventral laminæ, extending downward and inward toward the cavity of the yelk, unite and form the interior wall of the trunk. At the same time, an accumulation of cells between the external and internal layers of the germinal membranes become arranged into a distinct structure or layer, termed the *vascular*. In this vascular membrane the first vessels of the embryo are developed.

Incubation.—As the vascular layer develops, the *insulæ sanguinus*, or blood dots, appear at the circumference of the vascular area, and, gradually uniting, form vessels which have a circular shape and retiform appearance, and are filled with blood. These vessels have been termed *venous circle* (*circulus venosus*), and *terminal vein* or *sinus* (*vena seu sinus terminalis*). These vessels, constituting the *vascular area*, or *figura venosus*, are generally ex-

tended over the whole surface of the membrane that contains the yelk.

When the parieties of the abdomen are formed, which takes place at an early period of embryonic life, by a constriction in the fold of the germinal membrane, the yelk-sac becomes the *umbilical vesicle* (*vesicula umbilicus*).

As the umbilical vesicle, whose walls are formed of the several layers of the blastodermic membrane, develops, another vesicle extends from the caudal extremity of the embryo. This is the *allantois*, or *allantoid vesicle*, which is seen in several stages of development, both in the egg of the hen and in the human ovum.

The walls of the allantois, when developed, become very vascular, and contain the ramifications of the subsequent umbilical arteries and umbilical vein. It is regarded as a temporary organ of respiration, by bringing the vessels of the chick in relation with atmospheric air, and, in the mammalia, conveying the embryonic vessels to and from the chorion.

The allantois is divided at the umbilicus by a closing of the visceral laminæ in the abdominal cavity into two partitions, the larger of which proceeds with the umbilical vessels to the chorion, while the smaller is retained in the abdomen and converted into the urinary bladder, the two portions being connected by the *urachus*.

While the changes above mentioned are taking

place, the cephalic, caudal, and lateral edges of the internal layer of the blastodermic membrane are elevated in the form of two folds, extended over the body of the embryo, and, meeting on its dorsal aspect, inclose it in a double envelope, the inner layer of which forms the sac of the amnion, while the external layer lines the inner surface of the chorion.

The weight of the embryo at the end of the second week is, as near as has been ascertained, about one grain, and its length about one-twelfth of an inch. At the end of the third week its size and shape have been compared to a large ant or a grain of barley. On the thirtieth day the situation of the upper and lower extremities become visible; the length has increased to one-third of an inch, and the rudiments of the principal organs are apparent. About the fortieth day the shape of the child may be recognised, when, in anatomical parlance, it ceases to be the embryo and becomes the *fetus*. Some anatomists, however, do not apply the term fetus to the embryo until after the beginning of the fourth month, when its motions in utero are noticed by the mother. This is called the *period of quickening*.

The head is very large in proportion to the body; the trunk is elongated and pointed; the limbs resemble the shoots of vegetables; dark points or lines indicate the existence of the eyes, mouth, and nose, and parallel points indicate the situation of

the vertebræ. The length is nearly one inch, or about ten lines.

In the second month nearly all of the parts are apparent. The eyelids are well defined and extremely transparent; the nose projects; the mouth enlarges and opens; the fingers and toes are distinct.

In the third month the eyelids are more developed and firmly closed; the *meatus auditorius* is indicated by an opening in the pavilion of the ear; the sides of the nose—*a la nasi*—are distinguishable; the lips are distinct, and the mouth shut. During this month the genital organs are rapidly developed. The penis is long; the scrotum frequently contains a little water, but the testes are absent. The vulva is apparent, and the clitoris very prominent. The brain is considerably developed, though still pulpy, as is the spinal cord. The lungs are insignificant, but the liver is large. The heart's action is easily detected. The upper and lower limbs are fully developed. The fetus is now three-and-a-half inches in length, and weighs two-and-a-half ounces.

During the fourth month the head and liver increase less in proportion than the other parts; the muscular system becomes distinct, and slight movements are manifested. At the end of four months and a half the length of the fetus has increased to five or six inches, and the weight to four or five ounces.

During the fifth month the muscular system becomes well marked, and the movements of the fetus active and unequivocal. The head is still disproportionately large, and begins to be covered with small, silvery hairs. The length is seven to nine inches ; weight, six to eight ounces.

In the sixth month the derma or true skin begins to be distinguishable from the epidermis or cuticle. The skin is of a purple colour, smooth and delicate, and, owing to the absence of adipose matter in the subcutaneous areolar tissue, seems plaited or wrinkled. The scrotum is small and of a deep-red colour ; the vulva prominent, its lips separated, and the clitoris projecting ; the nails are formed. The length is ten or twelve inches, and the weight nearly two pounds. Fetuses born at this period usually breathe and cry for a short time, but are rarely viable.

During the seventh month all parts of the body very nearly attain their permanent proportions. The head occupies the lower portion of the uterine cavity, and is directed toward its mouth or orifice — *os uteri*. The finger passed into the vagina readily detects it as a rounded, firm, but movable body. The eyelids begin to separate, and the *membrana pupillaris*, which previously closed the pupil, begins to disappear ; the whole form becomes more rotund from the increase of fat ; the skin is redder, and its sebaceous follicles excrete a white cheesy substance termed *vernix caseosa*.

The length at seven months is about fourteen inches, and its weight nearly three pounds.

In the eighth month the fetus develops proportionably more in breadth than in length, and the child at this period is regarded as capable of maintaining an independent existence. The testicles, which were formed within the abdominal parietes, descend into the scrotum; the ossification of the bones of the skull, ribs, and limbs is nearly completed; the nails are also completely formed. The length is sixteen inches, and the weight upward of four pounds.

At the end of nine months the length of the fetus is ordinarily eighteen or twenty inches, and the average weight six to eight pounds. It is then fully matured—the normal period of pregnancy, or *full term*, being generally reckoned at about 280 days.

Numerous cases are, however, on record in which the measurement and weight greatly exceed the above calculations. In some well authenticated cases the child at birth has measured twenty-four inches in length; and obstetricians of character and experience have published cases of children weighing at birth from ten to fifteen pounds. One or two cases are recorded in which the weight exceeded seventeen pounds. In the case of twins the weight of each is usually somewhat less than in uniparous cases, but their united weight is greater. M. Duges of Paris ascertained the

average weight of 144 twins to be four pounds, the extreme weights being three and eight pounds. It should be remarked, however, that the tables furnished by authors, on the length and weight of fetuses at different periods of gestation and at birth, are considerably discordant, as all observations must be when the subjects of them are suffering under a great number and variety of abnormal conditions; and this difficulty is further complicated by the ignorance or uncertainty that exists respecting the changes which the embryo undergoes during the early period of its existence.

Position of the Fetus.—The cause of the position of the fetus in utero, during the various periods of gestation, has not been very clearly explained. The “law of gravitation” which, it is assumed, *draws* the more weighty head to the lowest part of the uterine cavity, is more the expression of a theory than of a fact. Professor Simpson and others are of opinion that, until about the sixth month, the normal position of the head is uppermost, and that the change of position is then a vital act, dependent on the motions of the fetus. Certain it is, that the position with the head downward—which is the usual and only strictly normal position—is best adapted to the process of delivery. The body is bent forward; the chin rests on the breast; the back of the head, *occiput*, toward the brim of the pelvis; one or

both arms lying upon the face, and both approximated in front; the thighs flexed upon the abdomen; the knees apart; the legs drawn up and crossed; the feet bent upon the anterior surface of the legs—the whole body forming an oval, whose diameter is about ten inches.

Fetal Dependencies.—These are: (1) The two membranes which constitute the parieties of the ovule, the external of which is called *chorion*, and the internal, which contains a fluid in which the fetus floats, is called *amnion* or *amnios*; (2) The *placenta*, a spongy, vascular body, external to the chorion, covering about one-fourth of the ovule, and connecting it with the uterus; (3) The *umbilical cord* or *navel string*, containing the blood-vessels which maintain the circulation between the placenta and the fetus; (4) The *umbilical* and *allantoïd* vesicles.

The *chorion*, according to M. Velpeau, becomes thick, opaque, resisting, and flocculent at both surfaces, about the twelfth day after conception; but as the normal *place* for impregnation is yet a disputed problem, the authors do not agree *where* the ovum receives the chorion. Some think it is received as the ovum passes along the Fallopian tube; others maintain that it is formed in the ovary; while others, taking the opposite extreme, contend that it is produced in the uterus. The inner surface of the chorion corresponds to the amnion; and

the two membranes, in early fetal life, are separated by an albuminous fluid. At the end of about three months this fluid disappears, when the membranes are in contact. By some anatomists the chorion is regarded as consisting of two layers, the external of which is called *exochorion*, and the internal *endochorion*.

The *amnion*, which lines the inner surface of the chorion, contains the fetus, and is filled with a serous fluid. In the early period of fetal existence it adheres to the chorion only by a point, which corresponds to the abdomen of the fetus. The other parts of the membranes are separated by the serous fluid above mentioned, which is termed *false liquor amnii*. The membranes subsequently coalesce; but the adhesion, except at the placenta and umbilical cord, is very feeble. As pregnancy advances this membrane becomes thicker, and at full term is much tougher and more tenacious than the chorion. Both the amnion and the chorion cover the fetal surface of the placenta, envelop the umbilical cord, and, extending to the umbilicus of the fetus, there become blended with the skin. The serous fluid—*liquor amnii*—contained within the amnion is transparent in early fetal life, but at full term the flocci of an albuminous substance give it a milky appearance. It has a saline taste, a spermatic odour, and a viscid and gelatinous consistence. According to the analysis of Vauquelin and Buniva its solid constituents—albumen,

chloride of sodium, soda, phosphate of lime, and lime—amount to only 1·2 parts in 100, the remainder 98·8 being water. The analysis, however, by no means proves that all of these ingredients are *normal* constituents, nor that they exist *normally* in the above quantities or proportions.

The quantity of fluid contained in the amnion is in inverse ratio to the size of the fetus. The source of this fluid is not yet well ascertained, some physiologists ascribing it to the mother, others to the fetus. Its quantity varies from a few ounces to three or four pints.

The *placenta*, or *afterbirth*, is a soft, flat, spongy, highly vascular body, in most cases of a circular shape, but sometimes assuming the oval form. It is the medium of communication between the mother and child, its office being to supply nutrient material to the fetus. It is usually from six to eight inches in diameter, and from an inch to an inch and a half in thickness at its centre, gradually becoming thinner towards its circumference. Its average weight is about one pound. One of its surfaces corresponds to the fetus, the other to the uterus.

The distribution of the umbilical arteries and veins give to the fetal surface an arborescent appearance resembling the branches of a tree; it has also been called membraneous, because both the chorion and amnion pass over it. The fetal surface is smooth and glistening. The maternal or

uterine surface is in contact with the uterus, and after its detachment it exhibits an irregular, broken aspect.

There is, probably, no direct vascular connection between the mother and fetus, the blood-vessels of the maternal portion of the placenta not being continuous with those of the fetal portion. The contrary opinion has long been held; but it seems now to be well established that physiologically the placenta consists of two distinct parts, each having a circulation independent of that of the other. The circulating vessels on the fetal surface are those of the umbilical cord, while utero-placental vessels maintain the circulation on the maternal surface. It is stated also, as a further evidence, that these circulations are distinct, that the size and relative number of the red corpuscles which are found in the blood of the parent differ from those found in the blood of the fetus, and that there is also a difference in the relative amount of fibrine and albumen.

The fact that madder administered to a pregnant female will readily colour the bones of the fetus, only proves the permeability of the two sets of vessels in the placenta. The formation of the placenta does not commence until the second month of pregnancy.

The *umbilical cord* (*funis umbilicus*) is the channel of communication between the fetus and the placenta. It is composed of two arteries and

one vein, and its length, at all periods of fetal development, is generally about equal to that of the body of the fetus. The arteries convey the *impure* blood of the fetus to the placenta, while the vein carries *arterial* blood from the placenta to the fetus. This may seem like a contradiction of terms; but it must be recollected that, in the language of anatomy, a vein is a blood-vessel going toward the heart, while an artery is a blood-vessel proceeding from the heart, this organ being regarded as the centre of circulation.

At the end of five or six weeks after conception the cord is straight, shut, and very large, owing to its containing a portion of the intestinal canal, presenting, also, three or four enlargements or dilatations, which gradually disappear, after which the cord lengthens and becomes smaller. It is frequently knotted and twisted. After the fifth week the umbilical cord contains, in addition to the duct of the umbilical vesicle, the omphalomesenteric vessels and a portion of the allantoic vesicle and intestines.

The *umbilical vesicle*, termed also *vesicula alba* and *intestinal vesicle*, was unknown to the ancients, and some of the modern authors are disposed to regard it as an abnormal product. It seems to be situate between the chorion and amnion, and to disappear about the sixth or seventh week.

Fetal Peculiarities.—The head is disproportionately large, and the bones of the skull are united by membranes — a circumstance which allows the bones to approach, and even to overlap, each other, in the process of parturition, thus facilitating greatly the delivery of the head. These membranous or unossified portions are important guides to the midwife in determining the position or “presentation” of the head. In the anterior superior portion of the skull is a soft depression, having four angles, termed the *anterior fontanelle*, and in the posterior superior portion having three angles, termed the *posterior fontanelle*. When the head presents in the best possible position for delivery, the finger of the accoucheur, on being passed into the uterus, readily comes in contact with the *posterior fontanelle*, which is found near the symphysis pubis, while the anterior fontanelle will be toward the sacrum, on the opposite side of the pelvic cavity.

In the upper part of the thorax, situate in the superior mediastinum over the upper portion of the pericardium, is a large glandular structure termed *thymus*. Its greatest bulk is usually attained near the end of embryonic life, although in some cases it is said to have increased slightly after birth. But in most cases it rapidly diminishes after birth, becoming very small at adult age, and almost or quite indistinguishable in old age. Its average weight at birth is about half an ounce

It has no excretory duct, is well supplied with nerves, and contains a fluid resembling chyle or cream. Its function is unknown; but I have no doubt it is one of the appendages of the organic nervous system, serving as an additional source of nervous power to the nutrient system, especially in developing the pulmonary apparatus. Its structure and location are certainly in harmony with this view, as are the changes it undergoes before and after birth. Dunglison says "it is one of the most obscure, in its physiology, of any organ of the body."

The *thyroid gland* has a similar history and structure, and undoubtedly a similar function.

The *lungs* are collapsed and dense, of a dark colour, like liver, and do not fill the cavity of the chest, and, having a greater specific gravity than water, readily sink when immersed in that fluid. The mean weight of the lungs compared with the body of a full-grown fetus which has never breathed, has been calculated by M. Ploucquet as 1 to 70.

The digestive organs exhibit nothing remarkable except the presence in the bowels, at full term, of a quantity of dark or greenish feces, termed *meconium*, from its resemblance to the inspissated juice of the poppy. It consists mainly of the excretions of the liver and intestinal canal, and generally passes off without difficulty soon after the child begins to nurse. The common practice

of giving purgative or even laxative medicines, whether it be castor oil or sweetened urine, to expel the meconium, is exceedingly pernicious.

The *liver* is very large, and rapidly diminishes after birth, a part of its decarbonising function being then transferred to the lungs.

The *bladder* is large and elongated, and seems to possess more proportionate power than in adult life. From the fundus of the bladder a conical ligament, called the *urachus*, ascends between the umbilical arteries to the umbilicus, forming a kind of suspensory ligament to the bladder.

The development of the genital organs has occasioned many fanciful speculations with regard to the cause of sex. The sexual organs are not perceptible until near the commencement of the sixth week, when a small cleft eminence appears—the rudiment of the scrotum or vulva. Soon after, an aperture becomes perceptible, which is common to the genital organs and anus. In front of this aperture is a projecting tubercle which, a week or two later, manifests a glans, and is grooved on its under surface by a channel which extends to the anus. At about the twelfth week the perineum, which separates the anus and genital organs, is formed. The sex becomes distinctly apparent about the fourteenth week; but there remains for some time a groove beneath the penis or clitoris, which is soon formed into a canal in the former case, or closed in the latter.

The *descent of the testes* deserves a brief explanation in this place. In the early months of embryonic life the testicles are situate below the kidneys in the abdominal cavity. At about the seventh month they are in a state of progression toward the scrotum. About the middle of the third month a sheath of peritoneum extends from the abdominal ring to the lower part of the testicle; it also contains a ligament which is termed *gubernaculum testis*; surrounding this is a thin layer of muscular fibre, known as the *creamaster*, by whose contraction the testicle is moved. During the descent the creamaster muscle is gradually everted, and when the transition is completed, it constitutes a covering or envelope external to the peritoneal sheath which immediately surrounds the gland.

In its descent the testicle passes successively from one portion of the peritoneum behind another immediately below; and the lowest part of the pouch formed around the testicle becomes the *tunica vaginalis testis*, while that portion of the peritoneum which descended before the testicle eventually becomes the *tunica vaginalis*, or second coat.

When the neck of the pouch does not completely close, after the testicle has reached the lower part of the scrotum, the intestines pass down, constituting congenital hernia.

The descent of the testicles is not always com-

pleted at birth : in some instances one or both will remain for weeks or months in the abdomen ; and in rare cases one or both remain in the abdominal cavity during life, creating a suspicion of defect or deformity, but not materially interfering with the normal function. I have known several cases in which one testicle remained in the abdomen, and the parties were supposed to have but one testicle.

Circulation of the Fetus.—As the blood cannot circulate through the lungs of the fetus, an opening exists between the right and left auricle, called the *foramen ovale*, through which the circulating current passes from the venous to the arterial system. This foramen has a valve which allows part of the blood of the right auricle to pass through the opening into the left auricle, but prevents its return.

The *umbilical arteries* arise from the internal iliacs, and passing by the sides of the bladder, on the outside of the peritoneum, perforate the umbilicus, and proceed to the umbilical cord and placenta. The *umbilical vein*, which conveys the blood from the placenta to the fetus, arises from the radicles in the substance of the placenta. It enters the umbilicus, and passing toward the inferior surface of the liver, unites with the left branch of the vena porta hepatica, where is a vessel called the *ductus venosus*, opening into the vena

cava inferior. Only a part of the blood of the umbilical vein is emptied into the liver.

The Placenta.—The placenta is the sole means of communication between mother and child ; in fact it represents, physiologically, both the respiratory and digestive organs of the adult. The impure blood is brought from the system of the fetus to the placenta through the umbilical arteries, as already explained. Although there is supposed to be no direct communication between the vessels of the two surfaces of the placenta, the umbilical arteries ramify and anastomose with the radicles of the umbilical vein on the fetal surface ; indeed, as in all parts of the capillary system, the arteries and veins become so intimately blended as to almost baffle the researches of the anatomist, even when aided by the microscope. But although the structural arrangement of capillary vessels cannot be very satisfactorily traced, there is no question concerning the changes which the blood undergoes in them. In the lungs of the adult the blood expels its carbonic acid gas, and probably receives more or less oxygen from the atmosphere. The fetal blood imparts its accumulated carbonic acid gas, and receives oxygen or vital air. Bedford regards this interchange of elements as an “endosmotic process.” The effete material passes into the vessels of the mother, to be purified from her system through the usual channels, while her own

arterial blood supplies the elements necessary for the sustenance and growth of the fetus.

This view of the connection of the circulation of mother and child, and of the dependence of the fetus on the mother for oxygenation and purification, suggests an important practical consideration. If the mother does not breathe sufficiently, the child must suffer. Many a mother gives birth to a frail, scrofulous child for no reason except that during the period of gestation she is too sedentary and plethoric. I have known women of vigorous constitutions, who had given birth to several healthy children, become the mothers of children so puny and scrofulous that it was impossible for them to be raised to adult age. In many such cases the child has not vitality enough to survive but a few weeks, days, or hours. The reason was that the mother had changed her active habits to passive ones, was breathing too little, and did not inhale oxygen enough to supply the needs of the intra-uterine being. Every woman who changes her habits from those of a very active to a very sedentary life, or who becomes suddenly fat or plethoric, is liable, if she becomes pregnant, to produce sickly and malformed offspring.

CHAPTER IX.

PARTURITION.

Rationale of Labour.—*Why* the uterus expels its contents at or near the completion of nine calendar months from the date of conception may be as difficult to explain as would be the problem why the average height of human beings is a little more than five feet, or why the earth revolves on its axis in just twenty-four hours. For all practical purposes it is enough to know that such is the law of reproduction. At that time the fetus is capable of independent existence, and at that time the uterus has acquired the organic development and sensibilities which enable it to perform the momentous work of ushering into this breathing world another immortal being “made in the image of God,” and partaking more or less of the peculiar qualities of its earthly parents, its muscular fibres contract, its cavity is diminished, and its contents are expelled.

So true, so admirable, and so energetic are the manifestations of the vital instincts of the uterus on this occasion, that they seem almost like intelligences. But as the majority of women in civilised life are sadly disordered in the sexual organism,

childbirth is usually attended with great pain, and often with excruciating agony.

When the fetus is expelled from its uterine cavity before the period of viability, the process is termed *abortion* or *miscarriage*—the term abortion being usually limited to the period preceding quickening. When the expulsion occurs during the seventh or eighth month it is termed *premature labour*.

Says Dunglison: "With respect to the causes that give rise to the extrusion, we are in utter darkness. It is in truth as inexplicable as any of the other instinctive operations of the living machine. Our knowledge appears to be limited to the fact that when the fetus has undergone a certain degree of development, and the uterus a corresponding distention and organic changes, its contractility is called into action, and the uterine contents are beautifully and systematically expelled."

Dr. Flint says: "The cause of the first contraction of the uterus in normal parturition is undoubtedly referable to some change in the attachment of its contents, which causes the fetus and its membranes to act as a foreign body. When for any reason it is advisable to cause the uterus to expel its contents before the full term of pregnancy, the most physiological method of bringing on the contractions of this organ is to cautiously separate a portion of the membranes, as is often done by introducing an elastic catheter between the ovum and the uterine

wall. A certain time after this operation, the uterus contracts to expel the ovum, which then acts as a foreign body.

“ In the normal state, toward the end of pregnancy, the cells of the decidua vera, and of that portion of the placenta which is attached to the uterus, undergo fatty degeneration, and in this way there is a gradual separation of the outer membrane, so that the contents of the uterus gradually lose their anatomical connection with the mother. When this change has progressed to a certain extent, the uterus begins to contract; each contraction then separates the membranes more and more, the most dependent part pressing upon the os internum; and the subsequent contractions are probably due to reflex action. The first ‘pain’ is induced by the presence of the fetus and its membranes as a foreign body, a mechanism similar to that which obtains when premature labour has been brought on by separation of the membranes.”

The action of the uterus in expelling the fetus is quite analogous to that of the alimentary canal in expelling its contents. In each case the abdominal muscles powerfully co-operate with the peristaltic contractions of the organ. It is true that uterine contractions, when once established, may continue—vigorously too—with little action of the respiratory muscles of the mother; but ordinarily the force of one of these actions is measured very precisely by that of the other. When ether, which occasions a

greatly diminished action of the respiratory system, is administered to diminish pain or produce relaxation of the sphincter muscles, the uterine contractions are generally but little disturbed, and in some instances, considerably intensified. Ergot and many other drugs, as is well known to accoucheurs, if administered at any time after the occurrence of "true labour pains," will generally occasion increased force of uterine contraction, and thus expedite the process of delivery.

Rationale of Labour Pains.—By the term *labour pain*, the obstetrician understands a single contraction of the muscular fibres of the body of the uterus. The pains of labour, other circumstances being equal, in length and severity correspond to the force and duration of each contractile effort. The muscular fibres of the uterus are so arranged that, while each contraction diminishes the cavity of the organ, it at the same time dilates its mouth. Each contraction or pain continues but a short time, usually only a few seconds, and is followed by an equal or longer period of relaxation or repose. By these repeated contractions the fetus is gradually pressed against the os uteri, which continually enlarges until the dilatation is sufficient to admit of the passage of the fetus into the world.

In *true labour pains* the longitudinal fibres of the muscular coat of the uterus contract from above downward, while the respiratory and abdominal

muscles co-operate, inducing a pressure upon the whole abdominal and pelvic viscera, attended with a sense of "bearing down." The patient is often directed to "help the pains," by which is meant that she should hold her breath during the uterine contraction and make a bearing-down effort. It is rarely in the power of the woman to suspend or materially abate the "pains" by any effort of will, although narcotic drugs, mental shocks, bleeding, opiates, etc., will frequently suspend them for a time. When the pains are not of the bearing-down kind, but irregular and spasmodic, at full term they are called *false labour pains*. The first contractions of the uterus are generally feeble and the pains slight, when they are termed *preparatory*.

Although the pains attending childbirth are, with the daughters of civilisation, usually very great, often terrible, the process is not necessarily attended with any feelings or symptoms to which the term pain will properly apply. In the normal condition the experience is that of *labour* or *travail* rather than pain. And there is certainly no reason, except in abnormal habits and conditions, why parturition should be painful. In the ruder states of society females suffer little; and I have attended several cases in which the pain was insignificant—the patients refusing to acknowledge that they suffered actual pain at all. These women had lived rationally as to diet and exercise for months before conception occurred.

Many interpret the Scripture expression, "In sorrow shalt thou bring forth," as meaning the arbitrary infliction of pain in childbirth as a penalty for disobedience. But a more rational interpretation, and the only one which harmonises with the experience of all nations and all ages, is the consciousness of bringing children into a world of wickedness, rendered such by transgression, inheriting dispositions to vice and predispositions to disease from their parents.

There are very few adult females in civilised society not to a greater or less extent the subjects of uterine disease. There are very few married women who do not suffer more or less from congestion and inflammation of the sexual organs, and a large proportion, which is constantly increasing, are affected with ulcerations or displacements. And when to these causes we add the dyspeptic stomachs, constipated bowels, and weak abdominal muscles, we have a sufficient explanation of the dreaded sufferings of gestation, and the dreadful pains and perils of parturition.

Natural Labour.—In the works on midwifery all labours are termed *natural* when the head, face, or breech presents, because in all of these positions the delivery may be accomplished without assistance; while all other presentations require manual or instrumental aid, and are termed *preternatural*. But with Nature, *normal* and *best* are synonymous

terms, and hence the position in which the posterior fontanelle, or back part of the crown of the head, occupies the anterior portion of the pelvic cavity is the only one that can be regarded as strictly natural.

Preceding labour for a day or two, there is generally a discharge of a mucous fluid from the vagina, often streaked with blood. This is called the *show*, and indicates more or less dilatation of the mouth of the womb—the precursor of labour. At this time the os uteri will be found, on examination, to enlarge more or less with every pain, and its edges to be gradually becoming thinner. At first the pains are apt to be grinding or scattered, and to affect more especially the loins and abdomen. After a longer or shorter period they commence in the loins and *bear down* towards the os uteri. In due time the membranes which inclose the fetus, with their contained fluid, protrude through the os uteri, the pouch thus formed being termed the *bag of waters*. The uterine contractions soon rupture the protruding membranes; the waters are discharged; the uterus then contracts firmly upon the body of the fetus, and labour usually progresses rapidly to completion.

The pulsations of the umbilical cord can be felt for a few seconds, sometimes for a few minutes, after birth, but as soon as the lungs are duly expanded—usually indicated by a lusty cry, which every mother and midwife is so fond of hearing—

the circulation of the cord ceases entirely, when it may be severed, and the child wrapped in a soft blanket, and put in a safe place to enjoy the thing it most needs after its first crying spell—sleep.

After the birth of the child the mother has an interval of repose—usually from ten to thirty minutes, but in some cases extending to several hours—when slight bearing-down pains recur; the uterine contractions are resumed and continued until the placenta and membranes, termed the *secundines* or *afterbirth*, are expelled.

In the cases of twins, both fetuses may present by the head, or both by the feet, or one by the head and another by the breech.

CHAPTER X.

LACTATION.

Secretion of Milk.—The nutriment of the fetus is derived directly from the mother's blood; but after birth the child is intended to subsist on its mother's milk until its masticatory organs are developed. The milk is a *secretion* prepared from the elements of the blood in the *mammæ* or breasts. Each mammary gland is formed of several lobes united by areolar tissue; each lobe is composed of smaller lobules, and each lobule of still smaller bodies, termed *acini*. These acini are about the size of poppy seeds, and of a rosy-white colour; they are lined with cells, which secrete the milk. In the virgin the acini are not distinguishable. The excretory ducts (*tubuli lactiferi*) arise from the acini, and, enlarging and uniting with each other, terminate in reservoirs or sinuses near the base of the nipple. These sinuses are fifteen to twenty in number, and open on the nipple distinct from each other.

In some instances milk is secreted and flows from the breasts during the later period of pregnancy; and instances are recorded in which young girls,

old women, and even men, have had a copious formation of milk, and have successfully nursed and nourished the young child. The nursing period of woman varies greatly, according to accidental circumstances and habits of life. There can be no doubt that the normal period for nursing the offspring at the breast is as fixed and determinate, in the order of Nature, with the human being as it is with the animals. But the more artificial life of woman has produced more and greater irregularities in this respect. The development of the teeth seems to point to a period of about one year, or a little less, as the proper limit of the function of lactation; yet it is not very uncommon for women to nurse their children for two or three years; and instances have been known in which two or three children, of different births, were nursing at the same breast. The persistent application of the child to the breast would, of course, greatly prolong the formation of milk, as the excitement of the mammary gland of the cow, in the process of milking, causes milk to be secreted even up to the moment of giving birth to another offspring; but this is most objectionable, injuring both mother and unborn child. It is a great error to bring children into the world with no interval between the weaning of one and the birth of another. If we wish to improve the race we must take the greatest care of the mother, so that she is not deteriorated physically.

The first milk is termed *colustrum*, and is supposed to contain more cream and butter and less casein than that which is produced subsequently.

Constituents of Milk.—The following analysis made from milk obtained on the twelfth day after delivery shows, as far as chemistry can determine the fact, that the difference in the essential qualities of the milk of woman and of other mammals is inconsiderable :

	Cow.	Goat.	Sheep.	Ass.	Mare.	Woman.
Water . .	861·0	868·0	856·2	907·0	896·3	905·809
Butter . .	38·0	33·2	42·0	12·10	<i>traces</i>	33·454
Casein . .	68·0	40·2	45·0	16·74	16·2	29·111
Sugar of Milk and extractive matter .)	29·0	52·8	50·0	62·31	87·5	43·64
Fixed Salts	6·1	5·8	6·8			1·939

Quantity and Quality of Milk.—The amount and character of the mammary secretion are influenced by the quantity and quality of the food, by many conditions of disease, by drugs, medicines, poisons, or impurities of any kind taken into the system, and indeed by all the habits of life. As the milk is formed from the elements of the blood, and these are derived from the elements of the food, it follows, as a logical sequence, that the

welfare of the child is greatly dependent on the dietetic habits of the mother. Every stimulant, narcotic, or condiment—alcohol, opium, tea, coffee, pepper, vinegar, saleratus, etc.—which the mother swallows, irritates her stomach, inflames her blood, and to some extent depraves or poisons her milk and injures her child. Mental shocks, anger, melancholy, and all disagreeable or abnormal mental conditions, render all the secretions more or less morbid—the milk as well as the rest—and correspondingly damage the child which partakes of the vitiated aliment. Very few children are so fortunate as to pass through the nursing period without being poisoned by the drug medicines which are administered to the mother; and when we take into account the dietetic abominations which constitute three-fourths of what is termed food and drink, we need not wonder that nearly one-half of the children that are born die in infancy; nor that nearly one-half of the remaining half die in childhood and youth; nor that very few of those who grow up to manhood and womanhood possess sound and vigorous constitutions.

There is one consideration which, if the attention of mothers and nurses could be properly directed to it, would, I am sure, have a wholesome influence on their personal habits. During the nursing period the breasts are ready channels through which poisons and impurities are eliminated from

the system. Poisons, as opium, alcohol, antimony, calomel, quinine, etc., which do not very seriously affect the mother, or which occasion only what is called their medicinal operation, may be mingled with the milk, or so change its qualities as to ruin the health and constitution of the child.

Dunghlison says : “ The milk is apt to be impregnated with heterogeneous matters taken up from the digestive canal. The milk and butter of cows indicate unequivocally the character of their pasturage, especially if they have fed on turnip, wild onion, etc. Medicine given to the mother may in this way act upon the infant. Serious, almost fatal, narcotism was induced in the infant of a professional friend of the author by a dose of morphia administered to his wife.”

Lactation and Pregnancy.—Although the female is much less liable to conceive during lactation, yet a free secretion of milk is not a perfect protection against pregnancy. The recurrence of the menstrual flux is regarded as a sign that the reproductive system is again in a condition for the performance of its function. But as menstruation may occur during lactation as well as at other times without hemorrhage, and as hemorrhage may occur without menstruation, this rule is liable to exceptions. Several persons have written me that their wives became pregnant while nursing, and before there had been any appearance of

menstruation, which "phenomenon" they desired me to account for. The explanation is self-evident, when we consider that menstruation is simply ovulation. In these cases the menstruation was unattended with the usual hemorrhage.

Whether the child should be weaned when the menstrual flux occurs is a subject that has been much discussed by medical writers. The question is one of a choice of evils, and must be decided in view of all the existing circumstances.

In the purely normal condition the cessation of the mammary secretion, the resumption of the process of ovulation, and the development of the masticatory organs of the child, so that it can partake of solid food, are coincident in time. But it happens that abnormal conditions are the rule, and normal the exceptions; hence mothers and infants must do the best they can. The flux may be a mere hemorrhage, or menstruation itself may not very greatly change the quality of the milk, in which cases it would be better to continue the child at the breast. But if at this time the milk undergoes any appreciable change in quality, or is suddenly greatly diminished in quantity, or if the mother's health declines, the child should be weaned.

Analyses of the milk of nursing women when menstruation had returned have been made, but with no very satisfactory results. In 1863 M. Raciborski presented a paper on this subject to the

French Academy of Medicine, in which he stated, as the result of chemical investigation, "that the milk of nurses who menstruate during suckling does not sensibly differ in physical, chemical, or microscopic characters from that of nurses whose catamenia was suspended." He admits, however, that in most cases the milk of menstruating nurses contains less cream during the menstrual period.

In England, women of the working classes are in the habit of nursing their children on the average about fifteen months, and Mr. Robertson has expressed the opinion that in seven-eighths of these cases there will be an interval of fifteen months between parturition and subsequent pregnancy, and that, in most cases when suckling is prolonged to twenty months, pregnancy does not take place till after weaning. Dr. Loudon, in a work on the theory of population, advances the opinion that the laws of Nature require lactation to be prolonged for three years; and he thinks that the "antagonism" between the uterus and breast is so great as usually to prevent conception in nursing mothers. But, on the contrary, Drs. Robertson and Laycock have shown by abundant statistics that in about one-third of the cases, conception occurs during lactation.

That conception should not occur during lactation is very clear. It is certainly not in accordance with physiological law. Nor is it probable that a woman, while nursing one child, will develop

so perfectly the ovum for another. Whether she ought to be exposed to conception during the nursing period—whether sexual intercourse during the entire period of lactation is not an abuse, and hence abnormal and injurious—I shall consider in a subsequent chapter.

Certain it is that many diseases on the part of the mother, and numerous infirmities and eccentricities, not to say deformities and monstrosities, on the part of the offspring, are attributable to the ordinary habits of free and almost unrestrained sexual indulgence at the very time when all of the surplus vital force of the mother ought to be appropriated wholly to the nourishment and development of the new being. And it is not a little surprising that works professing to teach Physiology and Hygiene, and especially works on the Diseases of Women and Children, of which the medical press is quite prolific, do not give any instruction on this important subject. Perhaps it is ignored on the score of delicacy, as though it could be indelicate or in any sense improper to teach human beings all things which concern their happiness and welfare.

CHAPTER XI.

THE LAW OF SEX.

A STUDY of the law of sex naturally comes within the scope of this work. Most writers have approached it with such a narrow and imperfect knowledge of the subject that their contributions have little value. It is not a question to be mastered in a day, nor one to be thought out in the study with no knowledge of facts. Theorising and speculation may be very useful, but they must afterwards be submitted to inexorable crucial tests, which alone can decide their value. It is for a lack of scientific thoroughness that most of the literature on this subject is little valued.

It is interesting to note that the constant average proportion of the sexes of all animals and plants is that which seems best adapted to their conditions of life. The law by which this proportion is maintained must be one acting on the parent organism at the time of fertilisation; but I am aware that the highest authorities on this subject hold that it may act both before and after this period. Mr. Carl Düring has, perhaps, made the most exhaustive study of this subject which has yet been published,

a brief summary of which has been made by Professor Brooks of Johns Hopkins University for the *Popular Science Monthly*, as follows :

“He treats, in the first part of his paper, of those conditions which act upon the two parents in opposite ways, and he summarises his conclusions as follows : ‘ Each species has acquired, through natural selection, the useful property, in virtue of which any deviation from the average ratio between the sexes is corrected by an increased number of births of the deficient sex, or a decreased number of births of the sex which is in excess.’

“As the result of nearly a million observations of the birth of colts, he shows that, as the number of mares put to a stallion in a year is increased, there is a corresponding and regular increase in the number of male colts as compared with the female colts, and he gives the following summary :

Number of Mares to one Stallion.	Number of Colts.		Number of Male to each one hundred Female Colts.
	Male.	Female.	
20 to 34 . .	29,023	29,934	96·94
35 to 39 . .	44,911	46,493	96·60
40 to 44 . .	66,573	69,045	96·42
45 to 49 . .	69,774	72,073	96·81
50 to 54 . .	69,972	71,461	97·92
55 to 59 . .	75,493	74,912	100·77
60 or more	71,407	70,569	101·19
Total . .	142,753	434,487	98·31

“In three cases where the power of parthenogenetic reproduction has been acquired as a compensation for the absence of males, the parthenogenetic eggs give rise, either universally or in the vast majority of cases, to males.

“For instance, as bees destroy the males after they have been rendered unnecessary by the fertilisation of the queen, they are exposed to the danger that when males are needed none may exist, and there can be no doubt that the power of parthenogenetic reproduction has been acquired by bees as a compensating adjustment.

“When the nuptial flight of the queen is delayed by accident, or by the intervention of the breeder, the effect is, of course, equivalent to a scarcity of males, and in such a case more male larvæ than usual are produced ; while early fertilisation, which is a sign of the abundance of males, results, according to Huber, in an excess of female births.

“Any influence which is equivalent to a lack of individuals of one sex acts, according to Düring, to produce an excess of births of that sex, although there may be an actual deficiency.

“Thus, when the queen-bee is restrained by confinement, or by the lack of wings, from the nuptial flight, or when the seminal receptacle has been removed by accident or by an operation, or when the contained semen has been killed by frost or exhausted, only males are produced.

“Something of the same kind has been observed

in man, and the fact that a war, which carries most of the men away from their homes, is followed by an unusually great number of male births, has been recorded by many observers.

“ The second part of the paper treats of those influences which act in the same way upon both parents, and the author’s conclusion may be summarised as follows :

“ ‘The power to regulate fertility according to the means of subsistence would be of use to the organism, and since the female has gradually acquired, through division of labour, the function of providing the material for the growth of the young, an excess of females is a condition of rapid multiplication. We might therefore expect, what we actually find to be the case, that organisms have gradually acquired, through natural selection, the power to produce an excess of females in time of plenty, and in a season of scarcity of food an excess of males.’

“ I think, however, that careful examination of the evidence which Düring has brought together will show that he has stated his generalisation in too narrow terms, and I think his facts will prove the following: A favourable environment causes an excess of female births, and an unfavourable environment an excess of male births.

“ It is true that abundance or scarcity of food is one of the most important elements of that whole which makes up the environment of an organism, and in most of the cases which Düring quotes it is

the controlling factor ; but he gives many cases, some of which will be noted further on, where a variation in other conditions of life has produced the same effect, causing an excess of male births when unfavourable, and an excess of female births when favourable.

“ In the case of man, the conditions of life are so much under control that it is difficult to state just what constitutes a favourable environment ; but I think we may conclude that, as a general rule, an environment which produces a high birth-rate is favourable, and *vice versa*. Now, Düring gives many tables to show that, among mankind, the number of female births, as compared with the number of male births, increases as the birth-rate increases.

“ At the Cape of Good Hope the Boers are very prolific—six or seven is a small family, and from twelve to twenty children are not unusual, while the badly-nourished and overworked Hottentots seldom have more than three children, and many of the women are barren ; and Quetelet says that, in 1813-20, the free whites gave birth to 6,604 boys and 6,789 girls, or 97·2 boys to every 100 girls ; while during the same time the Hottentot slaves produced 2,936 boys and 2,826 girls, or 103·9 boys to each 100 girls.

“ The birth-rate is higher in towns than in the country, and more boys are born for each hundred girls in the country than in the towns.

“ Thus, in Prussia, in 1881, the number of boy-births for each 100 girls was 106·36.

In Berlin it was	.	.	105·70
In large towns it was	.	.	105·72
In middle towns it was	.	.	105·44
In small towns it was	.	.	106·14
In the country it was	.	.	106·62

“This table shows that in all the towns the ratio of boys was below the average for the whole of Prussia, and that in Berlin it was very much below the average.

“Ploss was the first to point out that there is an excess of female births in time of prosperity, and he found that in Saxony the ratio of boy-births rose and fell with the price of food, and that the variation was most marked in the country.

“It is well known that the number of conceptions among mankind is greater at some seasons of the year than at others, and from a record of nearly 10,000,000 births, Düring has compiled a table (*see next page*) which shows that the ratio of boy-births is greatest in three months when the birth-rate is smallest.

“From this table it will be seen that in June, the month when the birth-rate was smallest, the ratio of boys to each one hundred girls was highest, and very much above the average for the whole year; while in March, the month when the birth-rate was greatest, the ratio of boys was smallest.

“More than 6,000,000 births took place in the seven months when the ratio of boys was below the average for the year, and only 4,000,000 in the five

TABLE SHOWING THE RATIO OF BOY-BIRTHS WHEN THE BIRTH-RATE IS SMALLEST.

Conception. Birth.	April. January.	May. February.	June. March.	July. April.	August. May.	September. June.	October. July.
Boys . .	484,443	451,750	484,786	450,272	446,642	419,541	439,685
Girls . .	455,847	425,091	457,702	424,740	420,867	392,928	411,888
Total .	940,290	876,841	942,488	875,012	867,509	812,469	851,573
Ratio .	106.27	106.27	105.92	106.01	106.02	106.77	106.75
Conception. Birth.	November. August.	December. September.	January. October.	February. November.	March. December.	Whole Year.	
Boys . .	458,385	479,023	468,337	452,894	464,024	5,499,782	
Girls . .	431,192	452,045	440,447	426,343	435,382	5,174,472	
Total .	889,577	931,068	908,784	879,237	899,404	10,678,254	
Ratio .	106.31	105.97	106.33	106.23	106.58	106.287	

months when it was above the average ; and the table shows clearly that an increase in prosperity, as measured by the birth-rate, is accompanied by a decrease in the ratio of boy-births, and *vice versa*.

“ Among the lower animals, satisfactory statistics are wanting ; but Düring states that, while domesticated animals are much more prolific than their wild allies, there is also a much greater preponderance of female births ; that when animals are taken from a warm to a cold climate, the ratio of male births increases ; and that leather-dealers say that they obtain most female skins from fertile countries where the pastures are rich, and most male skins from more barren regions ; and he thinks we may safely conclude that the lower animals, as well as man, give birth to the greatest number of females when placed in a favourable environment, and to most males in an unfavourable environment.

“ An extreme instance is furnished by those animals which, during the seasons when food is abundant, lose the power to copulate, and multiply parthenogenetically at a marvellous rate of increase, giving birth to generation after generation of parthenogenetic females so long as the environment remains favourable, but giving birth, as soon as the conditions of life become less favourable, to males and to females which require fertilisation.

“ The cladocera and aphides furnish the most striking instances of this kind of parthenogenesis, which has apparently been acquired, not to secure

fertilisation, but to enable the animals to utilise to the utmost the conditions which are most favourable to them, and to expand and contract their numbers in conformity to changes in their environment.

“Among the parthenogenetic cladoceras both males and females are to be found in the fall, and a few males are found in the early spring; but during the warm months of spring and summer only females are found. These multiply very rapidly through the summer by parthenogenesis, generation after generation, and they differ from the females which are fertilised by a male in many features, all of which are of such a character as to render the parthenogenetic females unusually fertile.

“They produce small eggs, which are discharged from the ovary while immature, and are nourished in a broad vascular pouch. They have little or no yolk; they are not protected by a hard shell, and they develop immediately into parthenogenetic females, which mature very rapidly, and in some cases, as in *evadne*, produce eggs before they themselves are born. All their peculiarities are of such a character as to secure the greatest possible fertility; and thus to enable the animals to avail themselves to the utmost of the abundant supply of food.

“Ramdohr found that a single isolated female daphnia produced 190 young in nineteen days, and he computed the number of descendants, at the end of sixty days, to be 1,291,370,075.

“As the supply of food begins to fail in the fall,

males are born, and the females produce the so-called winter eggs, which do not develop unless they are fertilised. These are few in number, much larger than the summer eggs, and they are incased in protecting shells. Their purpose is not to multiply the race, but to carry a few individuals through the winter and over to the next season of plenty. They are slowly matured in the ovary, and contain an abundant supply of food-yelk. They are not nourished in a broad chamber, and in many cases they have, in addition to the proper shell, an extra covering or ephipium, formed out of part of the integument of the parent. In *daphnella* three summer eggs are matured at one time in each ovary; but the animal produces only one winter egg, which is seven-tenths as long as the whole body.

“ While the abundance or lack of food is a very important factor in determining the absence or presence of males, it is not the only one. Kurg found a few males in midsummer, but only in pools which were nearly dried up; and he was thus induced to attempt the artificial production of males. He was so successful that he obtained the males of forty species, in all of which the males had previously been unknown. He proved that any unfavourable change in the water causes the production of males, which appear as it dries up, as its chemical constitution changes, when it acquires an unfavourable temperature, or in general when there is a decrease in prosperity.

“From these observations, and from many others quoted by Düring, I think we may safely conclude that among animals and plants, as well as in mankind, a favourable environment causes an excess of female births, and an unfavourable environment an excess of male births.

“Now, what is the reason for this law? If the welfare of the species can be secured under a favourable environment by females alone, why are males needed when the environment becomes unfavourable?

“I have tried to show, in another place, from evidence of another kind, that the female is the conservative factor in reproduction, and that new variations are caused by the influence of the male. While the environment remains favourable no change is needed, but as the conditions of life become unfavourable, variation becomes necessary to restore the adjustment, and I believe that we have, in Düring’s results, an exhibition of one of the most wonderful and far-reaching of all the adaptations of Nature—an adaptation in virtue of which each organism tends to remain stationary as long as no change is needed, and to vary when variation is demanded.

“That this is the true view is shown, I think, by the contrast between domesticated animals and captive animals. The fact that an animal has become domesticated shows that it finds in captivity a favourable environment, and Düring says that

domesticated animals are unusually fertile, and that they produce an excess of females. Animals which are kept as captives in menageries and gardens have, as a rule, no fitness for domestication, and their conditions of life are unfavourable. Geoffroy Saint-Hilaire says that individuals born in menageries are usually male, while skins sent to museums are usually female, and that the attempt to domesticate a wild animal increases the number of male births. Düring states that captive birds of prey and carnivorous mammals are very infertile, and that the young are nearly always males.

“The wild races of Oceania and America have been suddenly brought into contact with the civilisation which has been, in Europe, the slow growth of thousands of years. Food and climate have not changed, but a new element has been introduced into their environment. The New Zealanders are very infertile, and nearly all the children are boys, and the census of 1872 for the Sandwich Islands gave a ratio of 125 male births to 100 female births.”

This is all extremely interesting; but, after all, it does not settle the physiological law of sex. Even admitting that, in a general way, favourable conditions increase the number of female births and unfavourable ones the male births, still there must be a law for each of these which admits of variation, so that conditions may favour the production of one sex at one time, and the other sex at an-

other. It is this physiological law that we should try to discover. We may be sure it will never be found by only studying the question of the amount of food, the season of the year, whether there is war or peace, or anything which relates to environment. But the facts which have been collected by these studies will be an immense help in testing various theories concerning the law of sex, and these facts will also aid us in forming new theories and estimating their value. Let us now look at this subject still deeper and see what we can make of it.

We find that in the lowest forms of life multiplication takes place *asexually*. That is, the body simply divides itself into two or more parts, each of which grows to the same size and assumes the same form as the parent; and this process goes on indefinitely, or as long as external conditions are favourable. In these forms of life we may say there is no such thing as sex. In the higher forms of life this is all changed, and multiplication takes place *sexually*, and instead of it being by division it is by the formation of an egg or ovum, which is, after all, but a bud from the female parent. Before it can be developed, however, it must be united with a portion of the male parent, as was fully described in the chapter on Impregnation. In other words, two forces come together, and they produce a male or a female. Now, why is sometimes a male and sometimes a female the result?

In my opinion it depends on which is the stronger force. If the female germ has the greater vitality, is more richly endowed with protoplasm, has more living matter in a higher degree of activity, then the ovum will develop after the female form, more or less modified, according to the amount of living matter or protoplasm or force in the germ element which has united with the ovum. It is simply a question of force—not the force of the whole parent, but of the minute particles of it, which have been detached from the parent and united to form a new individual. It is the same law that we find all through Nature. If two unequal forces come together they modify each other, but the stronger one always produces the greatest effect, and the result is the new force is more in the line of the stronger than in the line of the weaker one. Now how does this harmonise with the facts that favourable conditions of life cause the production of more females and unfavourable ones of more males? Let us see. Where the conditions of life are most favourable, woman, without doubt, is most favourably affected by it. She is better fed, more tenderly cared for, and maintains a higher degree of physical health. The effect on the ova, produced under such improved conditions, will be a more abundant endowment with living matter, and the chances will be that more of them will develop as females. On the other hand, if the conditions of life become less favourable, woman suffers most.

Among barbarous races, if the food is scarce, the woman gets least of it, partly from the greater selfishness of man, and partly on account of the greater tendency of woman's nature to sacrifice herself for the welfare of others. Of course there will be a large class of persons who will not be so greatly affected by the slight changes in environment, but the number who will be affected will be sufficient to account for all the difference we have in the ratio of the sexes.

This theory agrees with another class of facts. If the male is older and stronger than the female, the offspring will be more of males than females. If the females are most vigorous the offspring will contain more females.

Dr. Manly Miles, in his most excellent work entitled *Stock-Breeding*, has collected an array of facts bearing on this point, some of which are given below :

“At a meeting of the Agricultural Society of Severac, on the 3d of July 1826, M. Charles Girou de Buzareingues proposed ‘to divide a flock of sheep in two equal parts, so that the greater number of males or females, at the choice of the proprietor, should be produced from each of them. Two of the members of the society offered their flocks to become the subjects of his experiments,’ the results of which are given in the following table.

“The principle of division was to place young

rams with strong, well-fed ewes for ewe-lambs, and a matured, vigorous ram with weaker ewes for ram-lambs.

“The first experiment gave the following results:

Flock for Female Lambs served by two Rams, one fifteen months and the other nearly two years.			Flock for Male Lambs served by two strong Rams, one four and the other five years old.		
Age of Mothers.	SEX OF LAMBS.		Age of Mothers.	SEX OF LAMBS.	
	Male.	Female.		Male.	Female.
Two years.	14	26	Two years	7	8
Three years	16	29	Three years	15	14
Four years.	5	21	Four years	33	14
Total . .	35	76	Total . .	55	31
Five years and over .	18	8	Five years and over	25	24
Total . .	53	84	Total . .	80	55
There were three twin-births in this flock.			No twin-births in this flock.		

“In the second experiment the ewes were divided into three sections.

“The first section included the strongest ewes from four to five years old, which were better fed

than the others. It was served by four ram-lambs about six months old.

“In the second section were the weaker ewes under four or above five years old. They were served by ‘two strong rams’ more than three years old.

“The third section consisted of ewes belonging to the shepherds, ‘which are in general stronger and better fed than those of the master, because their owners are not always particular in preventing them from trespassing on the cultivated lands that are not inclosed.’ These ewes were served by the same rams as section two.

	Males.	Females.
The first section gave .	15	25
„ second „ .	26	14
„ third „ .	10	12

“In the first section were two twin-births—four females. In the second and third there were also two—three males and one female.

“These experiments were considered almost conclusive; but it will be observed that the results are not more remarkable for the range of variations presented in the relative numbers of each sex than were obtained in my experience in different years with animals under the same management.

“The number of animals in observation in these experiments is too small to give the results any value as a basis of generalisation, and the

same objection may be made to the cases collected by Hofacker and Sadler, which we quote from Carpenter.

“The following table expresses the average results obtained by M. Hofacker in Germany, and by M. Sadler in Britain, between which it will be seen that there is a manifest correspondence, although both were drawn from a too limited series of observations. The numbers indicate the proportion of male births to a hundred females, under the several conditions mentioned in the first column’ :

	Hofacker.
Father younger than mother .	90·6
„ and mother of equal age .	90·0
„ older by 1 to 6 years .	103·4
„ „ 6 „ 9 „ .	124·7
„ „ 9 „ 18 „ .	143·7
„ „ 18 and more .	200·0

	Sadler.
Father younger than mother .	86·5
„ and mother of equal age .	94·8
„ older by 1 to 6 years .	103·7
„ „ 6 „ 11 „ .	126·7
„ „ 11 „ 16 „ .	147·7
„ „ 16 and more .	163·2

“From the statistics recorded in the peerages and baronetages of the United Kingdom, the pro-

portion of male to a hundred female births is stated by Napier to be as below ' :

390	parents of equal age	.	.	.	.	91·8
276	fathers 1 year older than mothers	.	.	.	.	101·3
312	„ 2- 3 years older than mothers	.	.	.	.	101·8
211	„ 4- 6 „ „ „ „	.	.	.	.	108·0
200	„ 6-10 „ „ „ „	.	.	.	.	130·1
168	„ 10-16 „ „ „ „	.	.	.	.	144·3
120	„ 17-25 „ „ „ „	.	.	.	.	189·7
80	„ 26-32 „ „ „ „	.	.	.	.	125·6
45	„ 33-40 „ „ „ „	.	.	.	.	112·6
18	„ 40-50 „ „ „ (mother under 25)	.	.	.	.	115·4
13	„ 40-50 „ „ „ (mother over 25)	.	.	.	.	91·6

MOTHERS OLDER THAN FATHERS.

88	mothers from 1- 3 years older	.	.	.	.	94·3
77	„ „ 3- 5 „ „	.	.	.	.	88·8
66	„ „ 5-10 „ „	.	.	.	.	77·1
43	„ „ 10-15 „ „	.	.	.	.	60·6
17	„ „ 15-22 „ „	.	.	.	.	48·3

This theory receives confirmation also from the facts which are disclosed by a study of the subject of inheritance. Fathers transmit more to their sons than to their daughters, and mothers more to their daughters than to their sons. Is the womanly form, with broader hips, narrower shoulders, greater beauty, and all those peculiarities which constitute the female, inherited from the father?

Is the greater physical strength, the broader shoulders, narrower hips, larger muscles and brain, and all those traits which go to make up the male, inherited from the mother? Mr. Darwin devotes some space to this subject in his work on *Animals and Plants under Domestication*, from which we extract a few paragraphs :

“Dr. P. Lucas, who has collected many facts on this subject, shows that when a peculiarity, in no manner connected with the reproductive organs, appears in either parent, it is often transmitted exclusively to the offspring of the same sex, or to a much greater number of them than of the opposite sex. Thus, in the family of Lambert, the horn-like projections on the skin were transmitted from the father to his sons and grandsons alone ; so it has been with other cases of ichthyosis, with supernumerary digits, with a deficiency of digits and phalanges, and in a lesser degree with various diseases, especially with colour-blindness, and a hemorrhagic diathesis—that is, an extreme liability to profuse and uncontrollable bleeding from trifling wounds. On the other hand, mothers have transmitted, during several generations, to their daughters alone, supernumerary and deficient digits, colour-blindness, and other peculiarities. So that we see that the very same peculiarity may become attached to either sex, and be long inherited by that sex alone ; but the attachment in certain cases is much more frequent to one than the other sex.

The same peculiarities also may be promiscuously transmitted to either sex. Dr. Lucas gives other cases, showing that the male occasionally transmits his peculiarities to his daughters alone, and the mother to her sons alone ; but even in this case we see that inheritance is, to a certain extent, though inversely, regulated by sex. Dr. Lucas, after weighing the whole evidence, comes to the conclusion that every peculiarity, according to the sex in which it first appears, tends to be transmitted in a greater or lesser degree to that sex.

“A few details from the many cases collected by Mr. Sedgwick may be here given. Colour-blindness, from some unknown cause, shows itself much oftener in males than in females. In upwards of two hundred cases collected by Mr. Sedgwick, nine-tenths related to men ; but it is eminently liable to be transmitted through women. In the case given by Dr. Earle, members of eight related families were affected during five generations ; these families consisted of sixty-one individuals—namely, of thirty-two males, of whom nine-sixteenths were incapable of distinguishing colour, and of twenty-nine females, of whom only one-fifteenth were thus affected. Although colour-blindness thus generally clings to the male sex, nevertheless, in one instance, in which it first appeared in a female, it was transmitted during five generations to thirteen individuals, all of whom were females. A hemorrhagic diathesis, often ac-

accompanied by rheumatism, has been known to affect the males alone during five generations, being transmitted, however, through the females. It is said that deficient phalanges in the fingers have been inherited by the females alone during ten generations. In another case, a man thus deficient in both hands and feet transmitted the peculiarity to his two sons and one daughter; but in the third generation, out of nineteen grandchildren, twelve sons had the family defect, whilst the seven daughters were free. In ordinary cases of sexual limitation, the sons or daughters inherit the peculiarity, whatever it may be, from their father or mother, and transmit it to their children of the same sex; but generally with the hemorrhagic diathesis, and often with colour-blindness, and in some other cases, the sons never inherit the peculiarity directly from their fathers, but the daughters, and the daughters alone, transmit the latent tendency, so that the sons of the daughters alone exhibit it. Thus, the father, grandson, and great-great-grandson will exhibit a peculiarity—the grandmother, daughter, and great-grand-daughter having transmitted it in a latent state. Hence we have, as Mr. Sedgwick remarks, a double kind of atavism or reversion: each grandson apparently receiving and developing the peculiarity from his grandfather, and each daughter apparently receiving the latent tendency from her grandmother.

“From the various facts recorded by Dr. Prosper Lucas, Mr. Sedgwick, and others, there can be no doubt that peculiarities first appearing in either sex, though not in any way necessarily or invariably connected with that sex, strongly tend to be inherited by the offspring of the same sex, but are often transmitted in a latent state through the opposite sex.

“Turning now to domesticated animals we find that certain characters not proper to the parent-species are often confined to, and inherited by, one sex alone ; but we do not know the history of the first appearance of such characters. In the chapter on sheep, we have seen that the males of certain races differ greatly from the females in the shape of their horns, these being absent in the ewes of some breeds, in the development of fat in the tail in certain fat-tailed breeds, and in the outline of the forehead. These differences, judging from the character of the allied wild species, cannot be accounted for by supposing that they have been derived from distinct parent-forms. There is also a great difference between the horns of the two sexes in one Indian breed of goats. The bull zebu is said to have a larger hump than the cow. In the Scotch deer-hound the two sexes differ in size more than in any other variety of the dog, and, judging from analogy, more than in the aboriginal parent-species. The peculiar colour called tortoise-shell is very rarely seen in a male

cat; the males of this variety being of a rusty tint. A tendency to baldness in man before the advent of old age is certainly inherited; and in the European, or at least in the Englishman, is an attribute of the male sex, and may almost be ranked as an incipient secondary sexual character."

Inheritance Transferred to the Opposite Sex.—It is not to be denied that fathers transmit many qualities and peculiarities to their daughters, and mothers to their sons. An interesting and unpublished case of this is shown in the descendants of the Wadsworth family of Mantua, Ohio. The father was born in Connecticut about the year 1800. He was badly deformed, being hare-lipped, and both his hands and feet were defective. The three fingers between the thumb and little finger on each hand, including the whole palm of the hand that belonged to these fingers, were wanting. The same defect was found in that of the feet. The consequence was that the thumb and little finger on the hands, and the large and small toes on the feet, approached each other, but they were not attached by adhesion. This man married a woman not deformed, and had three children—Seth, William, and a daughter who did not live. The boys grew up to manhood. Seth's hands and feet were somewhat different from the father's. He had double fingers on each hand. The feet had a large and small toe spread apart, so that it

required a shoe six inches broad ; but the middle of the foot, including three toes on each foot, was absent. This son married, but left no children. William, the younger son, was deformed nearly the same as his father in both hands and feet, and he was also hare-lipped. He married, and had five children. The eldest is a son, and is not deformed. He resembles his mother in feature and complexion. The second child, a daughter, was deformed like the father, only worse, and lived but a few months. The third child, a daughter, is deformed in the hands and feet like the father. The fourth child, a daughter, is not deformed. The fifth one, also a daughter, was deformed in its hands and feet, and the mouth was still worse than its father's.

Here we have in the first instance two sons and a daughter inheriting the father's deformities, and in the second case, the children of William,—five children,—one son and one daughter not deformed, and three daughters inheriting their father's physical defects. Cases of this kind seem to cast doubt on the theory that the father transmits his own sex and the mother hers, and that the question is decided by preponderating force stored up in the germ and sperm elements which go to make the embryo. But we know when two forces meet to form a third, the latter has characteristics from each of the first, and this is necessarily the case in offspring the result of sexual generation. It may be asked, are

the two elements so unlike as to be considered two forces? I answer yes. The female element is larger, and its predominant tendency is to develop nutritively. The sperm element is quite different. It is small, formed by the division of certain cells in the male organs, and has a tendency of development unfavourable to nutrition. The female element favours cell-growth, the male element cell-division. From this fact, is it not fair to infer that the female sex is determined by the relative predominance of nutrition or cell-growth over the conditions of cell-division, and that must depend on the relative amount of each element comprising the embryo at the stage of impregnation.

Can Sex be Produced at Will.—If the law of sex be known, can it be applied? This is the first question which will naturally be suggested to everyone. We must not be too enthusiastic in this matter; if we are, we shall be disappointed. Still, may not something be done? But, in the first place, does not Nature manage this matter better than man can. Yet there may be times, however, when it will be desirable to control the sex in animals and in man. If it be true that the matter is decided by the preponderance of the germ or sperm element, then we may be asked can this be done without injury to the offspring. If we make the environment of the female unfavourable, and of the male favourable, we may do her and the offspring harm, and *vice*

versa. We must not do this. In the present condition of our knowledge we have but one resource left, and that is as far as we can to control the time of impregnation. While the facts collected from experiments on this point are conflicting, the weight of testimony goes to show that an early impregnation favours the development of females, and a late impregnation the development of males. "Starting from this idea, and supposing that the complete maturity of an ovum might be very favourable to the production of the male sex, and inversely, M. Thury of Geneva caused cows to be impregnated, sometimes at the beginning, sometimes at the end, of the rutting period. In the first case he obtained female calves; in the second, male calves. The experiment was repeated by a Swiss agriculturist, M. Cornaz, who, twenty-nine times in twenty-nine cases, succeeded in producing at will such or such a sex." Experiments on the effect of late fertilisation of the eggs of birds had previously been made by Knight, "which," he states, "to have been frequently repeated," and which gave similar results. "When the female was kept without intercourse with the male up to nearly the time for laying, so that the eggs had advanced very far in their development at the time of fertilisation, the proportion of males among the offspring was very large, commonly about six out of seven.

The Explanation.—There are two theories by which to explain the fact that an early impregnation favours the production of females, and a late impregnation the production of males. One is simple and easily understood. It is, that if the impregnation is very soon after the ovum is matured, it is far up in the Fallopian tubes, and consequently a less number of spermatozoa reach it. The result will be that the germ element will be most likely to prevail and the offspring be a female. On the other hand, if the impregnation takes place at a later period, the ovum will be farther down, and consequently more spermatozoa will be capable of reaching it, and the probability will be that the sperm element will preponderate, and a male be the result.

The other explanation is more complex, and has its foundation in microscopical and embryological studies, and the changes that go on in the ovum before and after impregnation takes place. It was previously stated that the germ or ovum, and the sperm or male element, have two very different tendencies. Mature germs result from the extraordinary growth, without division, of certain primitive germinal cells of the ovary, by the aid of the smaller cells by which they are surrounded. In animals, the sperm elements are formed by an entirely opposite process, or the division or breaking up of the male germinal cells. The tendency of the one is to develop in size, and consequently

the eggs of all animals are larger than the sperm elements of the male. In the germ-cells, growth without division predominates; in the sperm-cells, division without growth predominates. But the germ element has another property, that of segmentation, which may take place before impregnation. Now, if impregnation occurs very early, and before the segmentation is fairly begun, the ovum has greater power to transform the sperm and develop it after its own kind. There is a relative preponderance of cell-growth and a deficiency of cell-division. If the impregnation is delayed exactly the reverse happens: the male pronucleus, so-called, never becomes so large; but its tendency to develop, after the manner of the sperm, by rapid division, is greater, and so a male is the result.

Recent investigations have shown that the act of impregnation consists in the formation of a male pronucleus, derived from the impregnating sperm-cell, which fuses with the female pronucleus of the germ-cell to constitute the single nucleus of the fertile ovum. And Hertwig points out "that considerable difference may be observed in the occurrences which succeed impregnation, according to the relative period at which this takes place. When, in *asterias*, the impregnation is effected about an hour after the egg is laid, and previously to the formation of polar-cells, the male pronucleus appears at first to exert but little influence on the protoplasm; but after the formation

of the second polar-cell, the radial striæ around it become very marked, and the pronucleus rapidly grows in size. When it finally unites with the female pronucleus it is equal to the latter in size. In cases where impregnation is deferred for four hours, the male pronucleus never becomes so large as the female pronucleus."

With reference to the effect of the time at which impregnation takes place, *asterias* would seem to serve as a type. Girou found that if the female flowers of dioecious plants be fertilised as soon as they are fit to receive the pollen, the seed resulting produced mainly female plants; and that if the fertilisation be deferred to as late a period as possible, the seeds resulting produce mainly male plants.

CHAPTER XII.

EFFECT OF PREVIOUS IMPREGNATION ON THE FEMALE.

ONE of the most wonderful phenomena of generation is the effect of one impregnation of the female on the offspring by succeeding males. This has been observed in animals and plants, and the law is known to extend to man also. A few facts will make the matter clear.

Mr. George T. Allman of Tennessee bred a bay-mare, with black points, to Watson, a son of Lexington, who is a golden chestnut, having a large star, and both hind and near front ankles white. After dropping her foal he bred the same mare to his saddle-stallion, Prince Pulaski, a very dark chestnut, with no white save a very small star; this produce was a fac-simile of Watson in every particular.

Alexander Morrison, Esq. of Bognie, had a very fine Clydesdale mare which, in 1843, was served by a Spanish ass, and produced a mule. She afterward had a colt by a horse, which bore a very marked likeness to a mule; seen at a distance, everyone set it down as a mule. The ears were

nine-and-a-half inches long, the girth not quite six feet, and he stood above sixteen hands high. The hoofs were so long and narrow that there was difficulty in shoeing them, and the tail was thin and scanty. He was a beast of indomitable energy and durability, and was highly prized by his owner.

A similar case is recorded by Dr. Burgess of Dedham, Massachusetts, who says,—“From a mare which had once been served by a jack, I have seen a colt so long-eared, sharp-backed, and rat-tailed, that I stopped a second time to see if he were not a mule.”

Dr. H. B. Shank of Lansing, Michigan, informed Dr. Miles that a mare belonging to himself having produced a mule, was afterward bred to a Morgan stallion with remarkably fine ears; the ears of the colt were large and coarse, presenting a close resemblance to those of a mule. A second colt produced by the mare to the same stallion had the head and ears of its sire.

A pure Aberdeenshire heifer was served with a pure Teeswater bull, by which she had a first-cross calf. The following season the same cow was served with a pure Aberdeenshire bull; the produce was a cross-calf, which, when two years old, had very long horns, the parents being both polled.

A small flock of ewes, belonging to Dr. W. Wells, in the island of Grenada, were served by a ram procured for the purpose; the ewes were all

white and woolly, the ram being quite different, of a chocolate colour, and hairy, like a goat. The progeny were, of course, crosses, but bore a strong resemblance to the male parent. The next season Dr. Wells obtained a ram of precisely the same breed as the ewes, but the progeny showed distinct marks of resemblance to the former ram in colour and covering.

Mr. Darwin cites the following case from the *Philosophical Transactions*, 1821: "Mr. Giles put a sow of Lord Western's black-and-tan Essex breed to a wild boar of a deep chestnut colour, and the pigs partook in appearance of both boar and sow, but in some the chestnut colour of the boar strongly prevailed. After this boar had long been dead the sow was put to a boar of her own black-and-white breed, a kind which is well known to breed very true, and never to show any chestnut colour; yet from this union the sow produced some young pigs which were plainly marked with the same chestnut tint as the first litter."

Dr. Miles writes: "In July 1877, in company with my friend, Dr. H. B. Shank of Lansing, Michigan, I visited the farm of Mr. A. N. Gillett, in the town of Delta, Ingham County, where we saw a litter of pigs out of a pure Berkshire sow, and got by a pure Berkshire boar.

"More than one-half of the pigs were apparently Poland-China in the form of the head, and their bodies were spotted with sandy-white. We

were informed by Mr. Gillett that the preceding year the dam of these pigs had produced a litter of pigs, by a Poland-China boar, that were marked in the same manner with sand-white spots. The sow was bred, under my direction, at the Michigan Agricultural College, three years ago, and the stock from which she had descended had not shown any variations from the pure Berkshire type."

Mr. Darwin, on the authority of Dr. Bowerbank, gives the following striking case: "A black, hairless, Barbary bitch was first impregnated by a mongrel spaniel, with long brown hair, and she produced five puppies, three of which were hairless and two covered with short brown hair. The next time, she was put to a full black, hairless Barbary dog; but the mischief had been implanted in the mother, and again about half the litter looked like pure Barbaries, and the other half like the short-haired progeny of the first father."

Professor Agassiz states that he had "experimented with a Newfoundland bitch by coupling her with a water-dog, and the progeny were partly water-dog, partly Newfoundland, and the remainder a mixture of both. Future connections of the same bitch with a greyhound produced a similar litter, with hardly a trace of the greyhound. He had bred rabbits with the laws established by this experiment, and at last had so impregnated a white rabbit with the grey rabbit that connection of this

white rabbit with a black male invariably produced grey."

A celebrated breeder of short-horns, of my acquaintance, bred the females of a light-coloured family to a red bull, and afterwards to a bull of their own family; he succeeded in this manner in producing the desired shades of colour in the offspring of the light-coloured females.

The same influence has been observed in the human family. A woman may have, by a second husband, children who resemble a former husband, and this is particularly well marked in certain instances by the colour of the hair and eyes.

A white woman who has had children by a negro may subsequently bear children to a white man, these children presenting some of the unmistakable peculiarities of the negro race.

In a lecture, in speaking of the influence of a previous impregnation upon offspring at a later period, Agassiz said: "It therefore shows, what I have satisfied myself to be the truth among other animals by numerous experiments, that the act of fecundation is not an act which is limited in its effect, but that it is an act which affects the whole system, the sexual system especially; and in the sexual system the ovary to be impregnated hereafter is so modified by the first act, that later impregnations do not efface that first impression."

Mr. Darwin cites a number of instances in the vegetable kingdom to show the "direct action of

the male element on the mother-form," and he comes to the conclusion that "the male element not only affects, in accordance with its proper function, the germ, but the surrounding tissues of the mother-plant."

After citing some of the cases that have already been presented of the influence upon offspring of a previous impregnation of the mother, Mr. Darwin says: "The analogy from the direct action of foreign pollen on the ovarium and seed-coats of the mother-plant strongly supports the belief that the male element acts directly on the reproductive organs of the female, wonderful as is this action, and not through the intervention of the crossed embryo."

It hardly seems necessary to give further illustrations on this subject. In answering the question why this is so, we are met by difficulties which only future study can clear up. The theories advanced by Agassiz and Darwin, which are really the same, may perhaps be accepted for the present.

Dr. Manly Miles, in *Principles of Stock-Breeding*, says: "It was formerly claimed that the peculiar influence of the male was limited to the first impregnation of the female only, but there is good reason to believe that every impregnation may leave its impress upon partly-developed germs, and be thus transmitted with the characters of a subsequent fecundation.

“The intensity of the influence of the male may be impaired by an excessive use of the procreative organs; it has been observed in fowls that when the male is ‘over-mated’ the eggs are sometimes imperfectly impregnated.”

Thus do we find that the subject of generation is full of mysteries; and this is partly to be accounted for by the fact that it has been, and still is to some extent, a subject given over too much to sensuality, and too little to science. As we tread on this almost new world, let us be reverent and thoughtful, and let not unholy thoughts fill our minds to the exclusion of deeper truths.

CHAPTER XIII.

REGULATION OF THE NUMBER OF OFFSPRING.

“**Woman’s Rights.**”—No truth is more self-evident, no rule of right more plain, no law of Nature more demonstrable, than the right of a woman to her own person. Nor can this right be alienated by marriage. “Life, liberty, and the pursuit of happiness,” and also health—without which life and liberty are of little account, and the pursuit of happiness impossible—are God-given prerogatives, and inhere in the person; and all statutes, ceremonies, creeds, institutions, or usages which in any respect contravene the fundamental law of absolute personal freedom in all the relations of life, are in derogation of the laws of Nature, and in opposition to the best good of the human family. The great want of the age—of humanity—the great need of man as well as of woman—is the recognition of woman’s equality. Would it not excite the just indignation of a man to be told by any person, even though that person were his “lawful wedded” wife, that he must beget children when he did not desire them? or that he must submit to the sexual excitement when ill or otherwise employed? Cer-

tainly he would never submit to such tyranny, nor should he. And why should woman? It ought to be understood by all men and women that the sexual embrace, when either party is averse to it—when both parties are not inclined to it—is wrong. And whether the consequences are sexual diseases of one or both parties, or personal alienation or depraved offspring, or all, there is no possible escape from the penalties.

A more pernicious doctrine was never taught than that of absolution from the penalties of our misdeeds. Causes and consequences are as unalterably related in the organic as in the inorganic world. Nature punishes always, and pardons never, when her laws are violated or disregarded. In the vital domain, as in the moral, “no good deed is ever lost,” nor any wrong act performed without evil effects. When this great primary truth is recognised in practice, when it is taught in our schools and exemplified in our lives, we shall have the true basis on which to prosecute our physiological redemption. “Cease to do evil” is the first and greatest lesson to be learned. This is emphatically true as applied to the sexual relations, for the reason that the organic laws are more disregarded in these relations than in any other. And this disobedience, with its train of untold miseries and its wide-spread sensuality and degradation, is, like other evils, attributable mainly to ignorance. People are ignorant on this subject

because they have not studied it at all, or have studied it from the wrong stand-point. Woman's equality in all the relations of life implies her equality in the sexual relation. It is for her to nourish and sustain the new being ; it is her health and life that are directly imperiled by bearing children when she is unfitted and unwilling for the sacred office ; it is her happiness that is more especially destroyed when forced to bring into the world sickly and deformed children, who can be nothing but a torment to themselves, of no use to the world, and nothing but a shame to their parents.

In the sensuous world around us, habit and feeling rule in the matter of sexual intercourse as much as they do in the matter of eating or drinking or dressing. The why or wherefore is never thought of, and in dietetic habits the masses of people follow no law except that of perverted appetency. They eat and drink to gratify alimentiveness, regardless of all physiological considerations, and without knowing or thinking whether their appetites are normal or morbid, or whether the food is wholesome or not.

And as no propensity is more abused and abnormal, as the world is now constituted, than that of amativeness, and as sexual intercourse has become in married life, with most persons, a habit to be indulged whenever the man feels the inclination, it follows that woman must be degraded to a mere

machine in all that pertains to her highest interest and holiest aspirations.

In the lower animal kingdom the female does exercise her supremacy in this respect. No male animal offers violence to the female ; but when she is in proper condition for his embrace, and desires it, she solicits it, and he invariably responds. So it should be ; so it is in the order of Nature with man and woman ; and when her supremacy is fully recognised, there will soon be an end of still-births, and of frail and malformed offspring who can seldom be reared to adult age, or, if they can, are only curses to themselves and to the world.

It may be objected that to leave this great and important question of having children entirely with woman would endanger the extinction of the race. Such an objection implies little knowledge of woman and less of Nature. The desire for offspring, with all women who are in normal conditions, is the strongest of their natures. It is all-absorbing, all-controlling. It is only in diseased conditions that the pains and perils of childbirth and the cares of maternity are dreaded. It is well understood by physicians that the health of a majority of women in civilised society is seriously impaired and their lives greatly abbreviated by too frequent pregnancies. Thousands are brought to their graves in five, ten, or fifteen years after marriage, and rendered miserable while they do live, for this reason. And so general has this conviction be-

come, that women all over the civilised world, and in all classes of society, are more and more resorting to numerous expedients, more or less injurious, to prevent pregnancy or produce abortion. Nor does it avail for the moralist to declaim against the practice as wicked. All laws are equally sacred in the sight of the Lawgiver, and woman's instincts can recognise no higher law,—whatever she may assent to intellectually,—than that of self-preservation, and no duty greater than that of bringing into the world children of sound and vigorous constitutions, or none at all.

Restore woman to health, and give her what God has ordained as her birthright—the control of her own person—and the trade of the abortionist will soon cease; but until then not only will the abortionist flourish, but the larger race of empirics in every city, who sell useless or injurious specifics for the prevention of pregnancy, will drive a profitable trade.

The Science of Propagation.—Certain modern writers have suggested the idea that, as the propagation of human beings, like that of animals, is governed by laws which can be understood and influenced by conditions within human control, the subject ought to be studied as an “exact science,” and its principles applied as a “true art.” Why not? This subject has been studied as a science and practised as an art for centuries—in fact, more

or less in all ages—as applied to domestic animals and plants; indeed, as applied to all living things with which man has to deal, with the single exception of his own offspring.

What intelligent breeder would be willing to have his cattle begotten, born, and bred under circumstances as unphysiological as are his children? The art of raising domestic animals—horses, cattle, sheep, and even swine—has attained a great degree of perfection. The success which has attended this art is due to the recognition of certain principles in physiology which constitute the theory of the science. The laws of life, the conditions of health, and the rules for normal development are precisely the same in all living organisms. Certainly it is of as much more importance that they should be recognised and applied in relation to the propagation of human beings, as human beings are more important than animals.

But it happens, unfortunately, that while the whole subject is most assiduously investigated in relation to the animal kingdom, and, to a great extent, the vegetable kingdom also, it is too much ignored in its application to human beings. The subject is not alluded to in our text-books on Physiology; it is not taught in medical schools; it has no place in the current medical literature of the world; it is too rarely mentioned in the family circle; the good minister never hints at it, and, with the exception of a few of the more progressive of

sanitarians, nobody tries to disturb the unthinking tranquillity of the public mind. Yet it lies at the foundation of all human improvement and all enduring progress, and is intrinsically the most important problem that can occupy the human mind.

Since the publication of the first edition of this work, Dr. M. L. Holbrook has published a most exhaustive work, entitled *Marriage and Parentage*, in which every branch of the subject has received calm, wise, and judicious consideration. Every unmarried person and every parent should read it.¹

Sound Germs and a Sound Progeny.—I cannot help, in connection with this subject, making an extract from an address delivered by the Hon. George F. Talbot:

“Inveterate habits, rooted social, ethical, and religious ideas, fenced in by passionate prejudices, time-honoured customs, and hardly repealable laws, insure for the caprices and dominant appetites of men such a scope as leaves the result of their operations their hap-hazard chances of good or evil fortune. We imprison the thief and we point the fixed finger of shame at the prostitute; but when they come together in the holy bonds of matrimony,

¹ *Marriage and Parentage, and the Sanitary and Physiological Laws for the Production of Children of Finer Health and Ability.* New York: M. L. Holbrook & Co.

the minister of religion pronounces it an ordinance of God, and society stands helpless before the teeming swarms of vicious progeny that are to be the fruit of such a marriage.

“Nearly all the cases of insanity and alcoholism, the outbreak of which inflict such unspeakable suffering upon our domestic life, are due to hereditary taint. Is it too extravagant a hope to cherish that the time may come when increased intelligence and a more sensitive moral feeling will deter from marriage those who have inherited a scrofulous constitution, an uncontrollable appetite for alcohol, insanity, causeless and excessive melancholy, or liability to furious paroxysms of anger? Is it past the ingenuity of man to insure that of such unpromising parentage the children of the future shall not be born?

“But this is not enough. There are no absolutely healthy families. No blood is entirely pure. Go far enough back in the ancestry of the soundest of us, and you will find nearly all the ills, mental and physical, to which flesh is heir. Unless we can induce or compel the apparently sound whom we permit to marry to observe the laws of life in procreation, the weakness that will result will show itself in some reversion to a more or less ancient type of physical or moral disease.

“Nature is willing to help,—does help,—man in his effort to better himself. That is to say, to state what seems to be one of the vital laws: Healthy

parents who do not observe the most favourable conditions for procreation may produce healthy offspring. Unhealthy parents, carefully observing the most favourable conditions for procreation, may produce healthy offspring. In the former case there will be sound children deriving vigour from parents in spite of slight violations of the laws of life. In the latter case there will be sound children, because the parents, though not themselves sound, carried forward their progeny one degree by carefully observing the laws of life. But if only healthy parents produce the children of a people, and that, too, with a strict compliance with the conditions of procreation, the result will be a steady improvement in the quality of the human race, and the gradual breeding out of physical and moral corruption.

“ We keep up the average health, slightly improve it now, though the few healthy parents do not observe the laws of life, and though the parentage is largely itself unhealthy, because half the human race perishes before it attains the age of ten years. That is to say, Nature comes along and looks at our puny progeny, and, saying, ‘ Misbegotten things!’ blots them out with diphtheria, scarlatina, and cholera infantum.

“ In the earlier stages of human life, by ruthlessly destroying all the weaklings Nature insured the increasing vigour of the human animal. When

man got his large brain, the most intelligent became more than a match for the most strong, and the best intellect had the best chance to survive. Now, at last, that our moral faculties are coming to dominate our intellectual, as these once dominated the physical, our very humanity and sympathy, the tenderness with which we cherish and try to cure and perpetuate not only the feeble-minded but the vicious-hearted, will tend to arrest the evolution of humanity, unless an intelligent will takes the place of a blind force in insuring the survival of the fittest."

Regulation of Births.—Continuing, the honourable gentleman said :

"If we should give the races of rats access to all our stores of food, destroying our traps and whistling off the cats, and open to every rodent a career of unlimited bread and cheese for himself and his progeny, how long would it be before the rats would be in force to eat us ?

"The human animal has not powers of reproduction to vie with the rats ; and yet if mankind were relieved of their chronic apprehension of poverty, if an office and a salary awaited every child that was reared—especially if early marriages became a usage, as they inevitably would under such a society—the number of candidates would speedily exhaust all the places, and the great surplus army of men to be detailed to till the

ground would soon raise such a surplus of food that it would not pay to harvest it.

“See what checks restrain the prodigality of human reproduction. Few sensible men dare place themselves under obligations to support a family until there is a reasonable prospect of some just and honourable provision for its maintenance. If the consideration does not influence the passions of young men, it does influence the cooler judgment of young women; and it is sure to be considered by parents and friends, whose influence is always potent. So that, as our business grows more complicated, and the chances of fortune more precarious, marriage gets postponed to the wise years when more and more find how much easier and wiser it is to forego it altogether. But with all these checks, the contribution to population in nearly all civilised States seems to be in excess of the demands of Nature, in excess of the means to provide for them by nearly one hundred per cent.; for what are these diseases of infancy that destroy half the human race before they are ten years old but Nature’s interference with redundant births? What if we should find out how to isolate or destroy whooping-cough, measles, and scarlatina? What safeguard have we against new disorders that would take their place?

“The human race will never attain the condition of health which is best defined in the terse language of Horace,—a sound mind in a sound

body,—till it has learned how to breed healthy children. We have interposed a wise control over the procreation of horses, cattle, swine, sheep. We have neither found how nor dared apply the same intelligence to the procreation of men.

“When the best wisdom of the race, expressing and enforcing itself in a rational way, shall be able to stand at the entrance frontier of human life, and say who shall pass, it will have the key to open for mankind the better era, the good time coming of the popular thought, the Republic of which Plato speculated, the Utopia of Sir Thomas More, the Arcadia of Sir Philip Sidney, the Kingdom of Heaven of Jesus of Nazareth, the New Jerusalem coming down from Heaven adorned as a bride for her husband of the Apocalyptic vision. With the abolition of poverty by keeping the numbers of the human race balanced to the supply of the means of subsistence produced in greatest abundance and justly distributed, it will solve at the same time the problem of sickness and of crime by bringing in a progeny in whom the primeval taint of lust and passion, of insanity and sickness, has been reduced to its minimum.

“It is necessary, however, to stipulate that for the accomplishment of his high destiny man needs the hope and patience of God. The world-bettering went on in those early ages, when there was no sympathetic heart of man to long for it, no helping hand of man to aid it. If there be not

at the heart of the universe some principle or power of good, how vain are human toils, sacrifices, and prayers ! It is the faith of Democracy that the good purpose we have found in the bosom of Nature expresses itself also in the mind of man, the consummate product of Nature.

“The thing to do is to patiently bear the ills of our condition that are irremediable, and to contribute our brief strength to lessen or remove such as are the result of our ignorance or misdoing. Not by dynamite or the dagger, not by revolution or secession, not necessarily by forming a new party or propagating a new faith, but by watching the trend of things toward good, and by aiding with voice and vote the specific reform, that the apparently blind but really guided impulse of the time has made opportune and feasible, shall we best bring nearer the poet’s dream ‘of the highest, justest, happiest, and so most perfect, condition of human life on this planet.’ ”

Children a Necessity to a Perfect Life.—The possession of healthy children is necessary to render life morally complete. I admit that there are many happy marriages which are not crowned by offspring ; but they are not of the highest order of happiness. I do not believe that the purpose of marriage is only, as is sometimes coarsely put, to continue the race. Husband and wife can be a great deal to each other, and can be very happy

indeed with one another, even apart from the existence of children. The partners of the wedded life should reciprocally supplement the defects of the one by the excellence of the other; should love one another always and wholly, whatever feelings they may have for their children; should lift the duality of sex into a unity of a harmonious life. This is the first purpose of marriage. But it is the peculiar nature of these unities of human life that each opens into a larger unity. Thus, the life of the single man and woman enters into the dual life of matrimony, the life of the pair become one, open into the multiple life of the family, and this again will open and broaden into the vaster life of the community. And though the presence of children is not absolutely necessary, yet those whose marriage is not crowned by offspring do, in so far, lead incomplete lives. Fatherhood and motherhood are not only sacred names, but they imply new and sacred experiences; they impose new responsibilities; they deepen the moral insight in a new direction; they bring into view whole ranges of spiritual facts unknown before.

In Catholic countries one sometimes sees erected along the highways the so-called Stations of the Cross. At each Station the devout believer stops and prays and tries to recall the peculiar suffering which this Station suggests. Each Station points to the succeeding one; and when he has passed through all, then the believer is made more perfect

in faith. So there are stations on the high road to perfection, stations not of suffering merely, but of mingled joy and pain—stations that open larger and ever larger fields of duty. The station of single existence is the first; the station of married life is the second; the station of the family life is the third; the professional, the national, the international life come next; the life in the ideal commonwealth of reason is the last. Through all these stations we must pass; the discipline of each we must receive; to the refining and expanding influences of each we must subject our souls in order to reach the goal to which we are all tending—perfection by the full development of the manliness and womanliness that is in us.

Felix Adler, in one of his matchless discourses, says: "I have read in my boyhood of the pious Æneas, who bore his father, Anchises, on his sturdy shoulders out of burning Troy. I never knew then why Virgil persisted in calling him the pious Æneas. I see it now. Because the root of all piety that exists in the world is to be found in the filial relations. I read in my boyhood, in the legendary lore of the Talmud, the story of young Dama, to whom came one day the elders of Israel to purchase some precious jewels, which he alone possessed, for the robe of the high priest. And as they offered him a fabulous price, far exceeding his utmost expectations, he accepted their offer with delight. But when they added the condition

that the jewels must be delivered at once, he became grave and silent, and declined to effect the sale. And when they pressed him to give his reason, he said at last that his aged father was sleeping in the room in which the gems were stored, and not for all the treasures of Israel would he break his slumbers. I read this week of a brave young fireman who was swept from a ladder near the fourth storey of a burning building. Thrice he turned in the air, and as he reached the ground he was heard to exclaim, 'Oh, my poor mother!' And I have asked myself, is there any word in human speech by which we can express the depth and tenderness of filial love? Reverence is one word, gratitude is another. Oh, but it is a peculiar gratitude which the child feels for its parent. Gratitude of the ordinary description seeks to return in kind what it has received; but the gratitude which children feel for their parents is marked by the fact that they can never hope to return what they have received; it is a longing which can never be satisfied; it implies the recognition of an endless indebtedness which we can never, never cancel. The conjugal relations on the one hand, the parental and filial relations on the other, stand out well-defined and conspicuous above all other human relations. In them the tie of unity is the closest, and in proportion to the closeness of the unity is the sacredness of the relation. The true spouses recognise in each the

entire counterpart of the other; the child recognises in its parents the founders of its entire existence, both physical and moral.

“Therefore the names of father and mother are the holiest which human lips can pronounce; therefore our endless indebtedness to them does not lie like a load upon our souls, but rather like a blessed influence, chastening and exalting us. Therefore, even after years and years have elapsed, and we have long been separated from the home of our childhood, even after we have grown grey and weary in the struggle, our thoughts still go back with ineffable reverence and love to the father who guarded our first timid steps on the thorny pathway of life, to the sweet mother who cared for us as no one ever will care again.”

The Number of Children.—The number of children required to fill up the life of a parent in all its completeness is not a matter requiring much discussion. Many are satisfied with a single one, but it seems to me this is not enough. Happy indeed may be the parents of one noble boy or girl; happier still if there are one of each. And if there are more, strong and healthy, there certainly can be no objection. It is the rearing of feeble, imperfect children that is to be deprecated—children who cannot receive good constitutions and a good start in life.

Best Time for Parentage.—There are many married couples who delay parentage till they are more favourably situated. Sometimes there may be wisdom in this; but the most suitable age is when the physical and mental powers are at their best; if parentage is delayed beyond this time the offspring will be less favourably endowed.

CHAPTER XIV.

THE LAW OF SEXUAL INTERCOURSE.

The Primary Question.—In considering the subject to which this chapter will be devoted, the first important question to settle is the object of sexual intercourse. What does Nature intend to accomplish by it? So far as the animal kingdom, or the lower animals, as some prefer to term the brute creation, is concerned, the problem presents no difficulty. To propagate the species is the whole of it. With all animals, sexual intercourse is a mere generative act. But is it so with man? This is a question that will be, must be, and should be investigated; for whatever is the law established in the constitution of human beings, it is for their highest good to understand and obey it.

There are those who, reasoning from the premises that vital laws are essentially the same in all living organism, have arrived at the conclusion that whatever is the law of sexual intercourse in relation to animals must also apply to human beings. So far as the individual functions are concerned, and indeed so far as all of the vital functions merely are concerned, this conclusion is

incontrovertible; but in applying it to human beings we cannot ignore its moral and religious bearings. Hence others who have examined the subject with an equally truth-seeking spirit have come to the opinion that sexual intercourse is, with human beings, intended as a love act as well as a generative act. The question has fairly two sides; and the data which apply to its solution are extremely difficult to be found, because of the abnormal habits and perverted instincts of nearly the whole family of mankind.

Whatever views may be entertained with regard to the philosophy of the theory of population, all physiologists will doubtless agree that, in a higher and better condition of society, the number of children born will be diminished, while their quality will be correspondingly improved. It is equally evident, also, that when the physiology of menstruation is perfectly understood, including the knowledge of the times when the woman is or is not liable to impregnation, a single act of coition will suffice to beget a single child; and that, therefore, on the theory that sexual intercourse is intended by Nature merely for the purpose of reproduction, it follows that the acts of intercourse should be limited to the number of offspring. Such is the legitimate result of the theory carried to its ultimatum. That we shall eventually, if not soon, arrive at this knowledge is not only possible but probable. With regard to domestic animals

whose sexual instincts are less depraved, our knowledge on this subject is well-nigh perfect—certainly sufficient for all practical purposes. It rarely happens that the breeders of domestic animals do not know when to bring the sexes together for fruitful coition.

But admitting that we should never make any further advancement in knowledge with regard to the time and conditions for fruitful coition, and that women continue to the end of the world to have as many children as heretofore, on the theory that sexual intercourse has normally no purpose or object except to fecundate the ovum, the exercise of the sexual organs of the male would be, compared with present customs, extremely limited. Pregnancy very frequently results from the first sexual embrace with married couples, and in the case of those who are not married. Of course there should be, in these cases, no repetition of the sexual act until after the periods of gestation and lactation are completed—nearly two years from the date of conception—and then again a single coitus might result in another pregnancy, and so on. No doubt such a doctrine, or rather such a practice, would be abhorrent to the majority of people, who have been educated to regard it more in the light of a lust-indulgence than of love.

Whether human beings would be satisfied with, or submit to, a life of such continence and utilitarianism, is not here to be discussed. If the prin-

ciple is true it should be taught, let human beings do what they will.

We cannot refer the decision of this question to the desires of the human instincts or propensities, as we can with regard to animals, for the reason that those instincts are depraved and perverted, while these are normal. I have no doubt that, in a perfectly normal condition, the instincts of human beings, the sexual propensity not excepted, are infallible guides, just as they are with unperverted animals. The greater includes the less. Man has all the instincts of all the creatures below him with other powers superadded. And if he were in all respects possessed of "a sound mind in a sound body," he would never desire sexual intercourse more than he would food or drink,—except when it was best both for himself and the woman to whose desire he would respond. But as we have no such persons to serve as models of what men should be, we must do the best we can with such data as the disordered world affords us.

Animals are not voluntarily progressive. They do improve from generation to generation, not of their own accord, but by a law of Nature which promotes the survival of the fittest.

Human beings are progressive. They are ever altering—sometimes for the worse, perhaps—changing, the object being to improve and perfect. This object obviously implies society, traffic, schools, moral culture, religious influences, and pro-

vision for the future; all of these necessitate the family relation; the family relation implies one man and one woman as its source and head.

Man, by looking forward to an eternity of existence, provides the means which are to benefit himself or his successors for generations, centuries, and ages to come. In a great measure he controls the elements. To a great extent he is superior to circumstances. And while spring-time and harvest enable him to lay up stores of food from the well-tilled earth, the winter season affords him the best opportunity for moral and intellectual culture; and, by means of houses rendered comfortable at all seasons, his sexual desires and relations seem to be placed on a very different plane from those of the animal kingdom.

There can be no question that the most perfect organisation of the offspring requires the most complete commingling of elements, or magnetism, or whatever else the parents impart or contribute in the sexual embrace, and that there should be the most perfect harmony with each other. They should be as much at-one-ment as possible, so that at the moment of conferring life upon a new being, each should almost lose the consciousness of individual or independent existence. I cannot understand how this condition can be so well acquired and maintained as by temperate sexual indulgence, even when offspring are not desirable

nor proper. But what is temperate indulgence may not be so easily determined.

The Social Vice.—Between love and lust it may not always be easy to draw the line of demarcation. It would not be difficult to give those who need none a rule for sexual indulgence. They, being in a normal condition, are a law unto themselves. They may safely follow their inclinations in this respect as in all others. But with the great masses of the people the only rule of conduct is appetite, and this is to a great extent morbid. Hence sexual intercourse, in the homes of the married and respectable, as well as in the dens of prostitution, is indulged in more to appease a morbid craving than to gratify a normal instinct, as gluttony, tobacco, and alcoholic liquors are indulged more to stifle for the moment an insatiate and intolerable irritation, than for any pleasure or gratification resulting from them.

The fearful and increasing prevalence of the Social Vice, especially in all large cities of the world, is one of the problems whose existence our philanthropists deplore, while they see no way to deal with it practically. It has recently been proposed that, as the evil cannot be removed, it should be mitigated and regulated by the licence system as it is in Paris; and one of our leading city dailies lately suggested the same plan to apply to the city of Washington. It has too long been the custom

of statesmen, when they find it difficult to suppress evils, to make a compromise with conscience, and derive a revenue by "regulating" them. The result has always been a temporary alleviation of some of the evils resulting from the unlicensed vice, while fastening the licensed vice more firmly on society. This has been the case with the liquor traffic and the tobacco trade, and may be with the traffic in character and chastity.

In all of these cases the remedy lies farther back. It should be directed to the causes rather than to the effects. If young women were allowed equal opportunities with young men for education and occupation, one-half of the sum total of the causes of prostitution would be removed at once; and if the young of both sexes were educated and trained hygienically—taught to eat, drink, dress, and exercise properly—the remaining moiety would be very nearly done away. It is possible to educate people into sensuality or the reverse. Feed men on highly spiced foods, give them wine and beer as drinks, and sensuality will increase. Feed them on natural, plain, rich, nutritious, but unstimulating food, and give all culture and enough to do, and the Social Vice will gradually disappear. Society has no moral right to regulate or licence anything that is intrinsically wrong, nor has it any moral right to punish its debauchees and vagabonds until it removes temptation from them, and provides the means by which they can secure a comfortable

livelihood by honest labour. Until this is done, I have no faith whatever in regulations or licences on the one hand, nor in pains and penalties on the other.

The Solitary Vice.—Terrible as are the bodily diseases and moral ruin which result from the Social Vice, it may be questioned whether the infirmity and degradation of the human race from the Solitary Vice is not the greatest of the two evils.

The manner in which the great majority of children are fed, if it does not ruin their digestive organs and render them dyspeptics or consumptives, is sure to produce permanent congestion, with constant irritation in the pelvic viscera, resulting in a precocious development and morbid intensity of amateness. Tea, coffee, flesh meats, to say nothing of the abominations of the baker and confectioner, are sufficient to account for the early tendency to sexual dissipation and debauchery manifested by a large portion of the children in primary schools. Many a parent, now confiding in the purity and safety of his own son or daughter, might be appalled if he should investigate this subject.

Shakerism.—In view of the prevalence of vice, crime, disease, and degradation resulting from perverted amateness, and the miseries and discon-

tent so rife in married life, one can hardly wonder at the "extreme measures" which have been proposed as a remedy for these evils. The Shakers have certainly gone to the root of the matter, and I fear a little beyond. There is such a thing in jurisprudence as "proving too much"; and while our Shaker friends, who are excellent people, and generally more intelligent with regard to the conditions of health, and certainly more observant, than most religious denominations, have adopted a system which will, if universally accepted, assuredly prevent all the evils which have their origin in sexual abuses, it must be at the expense of existence itself. It is like "curing the disease by killing the patient." It is true that the Shakers base their creed on the "Bible argument," as do the Mormons, whose male members appropriate to themselves an unlimited number of females; but in these days of enlightenment it behoves the teachers of all religious systems to square the teachings of the Bible with the Book of Nature and the Laws of the Universe.

Sexual intercourse is condemned by the Shakers because of its sensuality, its degrading and unspiritualising tendency. It was the means for perpetuating the species under the "old Adamic" dispensation, which Christ, the "new Adam," came to destroy or supersede. Such logic is very like declaring eating and drinking (and who has better victuals and drink than the Shakers?) depraving

and demoralising, because a majority of the human race have made themselves dyspeptics or gluttons by eating and drinking improperly. True physiology teaches that there is nothing low, nothing base, nothing degrading, nothing demoralising, nothing sensualising, nothing impure in the normal exercise of any faculty or propensity with which human beings are endowed.

The phrases, "animal passions," "lower propensities," "brutal lusts," etc., have been so frequently applied to the perversions of amateness, that many persons have acquired the habit of associating the idea of vulgarity with it. Nothing can be more vulgar, indecent, and degrading than its abnormal or merely lustful indulgence; but normally exercised, no act of an intelligent being is more holy, more humanising, more ennobling. Perverted conscientiousness—conscientiousness misled by an erring intellect—has tortured human beings at the Inquisition, burned them at the stake, and destroyed them in all the cruel methods that human ingenuity could contrive. Yet no one terms conscientiousness a base or brutal propensity; nor would they apply such an epithet to any mental power if they justly discriminated between its use and abuse.

Mormonism.—The Mormons of Utah profess to derive the principles of their creed from the Bible.

Polygamy was practised in ancient times by good men ; the fact is recorded in that Book—*ergo* the Bible teaches polygamy ! Such is about the substance of all the logic we have on the subject. But the question that especially concerns us in the discussion is the physiological bearings of polygamy as practised by the Mormons.

The argument derived from the polygamous practices of the lower animals proves too much. In some instances one male will cohabit with several females, and in other instances one female cohabits with several males. If the Mormons who quote natural history to sustain their peculiar institution would give us all the facts in the case, the argument would be conclusive against them. How would it suit them to permit the women to choose their husbands, one or more, as fancy, interest, caprice, ambition or passion dictated ? There is no better test of the righteousness of any principle or system than its working both ways, so far as the sexual relations are concerned. An institution which degrades man or woman, or which places them in society, or before the law, on unequal terms, cannot be right, unless humanity itself is wrong. I only introduce the subject of Mormonism into this chapter for the purpose of indicating the remedy for its polygamous feature, a remedy which our politicians have been seeking for several years in vain. This remedy is the recognition, by the Constitution of the United

States, of woman's absolute and unconditional political equality.

Celibacy.--The question has often been discussed whether a married or single life is most conducive to longevity. It is argued on the one side that, as man imparts more or less of his unreplenishable fund of vitality at each sexual embrace, a life of entire abstinence would be most conducive to a long life and a "green old age." I do not regard the question as very important. For all practical purposes the best life is the longest. The object of living in this earthly tenement, and all the object that I can discover, is to develop our own inherent and God-given powers, and assist others to do so. This development implies the use of bodily organs as the instruments of the mind or soul; and it consists in ascertaining the existence of beings and objects external to ourselves, and our relations to them. From the cradle to the grave this process should go on. Even in the decline of life, when the bodily structures are consolidating, and the vital spark expiring, many persons possess the ability to think and feel and reason; they continue to develop almost until the last breath. Others become demented in middle life; while many in youth acquire such morbid conditions that further development in this life is impossible. They have then lived long enough. Who, in the exercise of his reason, would desire to live, even if he had the

power to make provision therefor, for one moment beyond the period of usefulness? Who could desire to remain in this earthly tenement for an hour after the capacity to do good or receive good was lost? It is then that Death, the "Angel of Mercy" rather than the "King of Terrors," translates him to another sphere, "to the abodes of more than mortal freedom," where the development of the powers of the soul, commenced on the earth, as we hope, go on for ever and ever.

Perhaps the "law of compensation" that pervades the universe is in nothing more beneficently manifested than in the relations and fortunes, the joys and sorrows, of married and single persons. Marriage is to a great extent "a lottery," simply because boys and girls are taught the isolated fact that they must "get married," without being instructed in the duties or responsibilities of married life. The result is many unhappy marriages. The same ignorance or miseducation which renders so many marriages miserable, induces or causes many to live unmarried. Each may envy the other; but really there is little to choose. No one will doubt that a true marriage is the happiest condition of an earthly existence. But even this is qualified and modified by the disorderly elements of an artificial state of society all around. The unmarried, while they do not share in the highest joys which human nature is capable of experiencing, are free from

many of the cares, trials, and afflictions which pertain to married life.

One of the most deplorable signs of the times is the increasing indisposition of the young men of our country, especially in the large cities, to marry. Society must demoralise, both sexes must deteriorate, under such circumstances. It is easy to point out the causes of this and to indicate the remedy, but it is not so easy to apply the remedy. It is natural for young men to desire a companion for life as soon as they arrive at maturity. If they do not seek such a companion it is because of powerful counter influences. One glance at the condition of young women tells the whole story. They are generally infirm in health. They are extravagant in dress. And these evils are increasing from generation to generation. The young men whose salaries are small, or whose occupations are uncertain, prefer to "endure the ills they have, rather than fly to others they know not of." Who can say they do not act wisely? It is not in human nature, though it may be in human passion, to marry a woman for the sake of nursing an invalid, hiring Bridgets, employing doctors, feeing apothecaries, listening to constant complainings, and dancing attendance on the whims and caprices almost inseparably connected with constitutional infirmity and morbid feelings.

It is true that young men dress vainly and foolishly to some extent, and that they are very gener-

ally addicted to degrading and ruinous habits in which very few women indulge—for example, tobacco-using. I blame the young women very much for this filthy and detestable habit on the part of the young men. I am of opinion that a man who uses tobacco is not fit to be husband or father. He has no right to make himself indecent and disgusting in the presence of his wife ; and he has no right to curse his offspring with the legacy of a depraved organisation.

But if woman was as she should be, she would have a power to lead man in the way he should go, of which she now little dreams. It is, to a great extent, because he does not find in her the qualities which engage his heart and satisfy his judgment, while they please his eye and charm his fancy, that he seeks other associations and other pleasures. He is apt to take her for what she advertises herself to be—a thing of vanity and show, and to seek her company for mere pastime or lust, instead of for refined conversation, elevating sentiments, and substantial happiness.

I have no manner of doubt, that if the young women of our country would raise themselves above the sphere of fashionable frivolity, they would soon draw the young men after them and away from the low and degrading vices of liquor-drinking and tobacco-using. There would then be few “old maids” among us ; but until they do this there ought to be many.

Frequency of Sexual Intercourse.—On this question there is as much diversity of opinion as on any other that can be named. The only data on which a philosophical answer can be predicated is normal instincts, and these, unfortunately, we do not know where to look for. It is easy to lay down a rule by which all may approximate as nearly as possible to physiological propriety,—a life in obedience to the laws of life. The more nearly the parties live in accordance with physiological habits, especially in the matters of food, clothing, and exercise, the more nearly normal will be their sexual inclinations, and the less need have they of subjecting their desires to the restraints or control of reason. For those who live riotously, who are constantly goading their sexual passions into abnormal intensity by means of gross food, stimulating viands, and obscene associations, no better rule can be given than the less indulgence the better.

The majority of young persons unite in matrimony with no education whatever on this subject; and habits, right or wrong, are soon formed, which are apt to be continued through life.

Married men are not always as sensual in character, nor as cruel in disposition, as they seem. With many, sexual intercourse becomes a habit, like eating, working, and sleeping; and they indulge in it with nearly the same regularity that they do in their other habits, reckless and thoughtless of its consequences to themselves or to their

wives. It is no uncommon thing for the physician to attend an invalid woman for years whose ailments are chiefly attributable to this habit on the part of her husband. Almost every physician of large practice has a circle of patients whom he visits and prescribes for once a week, on the average, for years; who never get much better at home, but usually improve at once when removed to a proper distance from it. I do not charge their physicians with remissness in duty in not instructing both parties how to avoid the necessity of employing him professionally, for generally physicians are as ignorant as others upon this subject.

One of the reasons why uterine diseases are treated so much more successfully at Health Institutions, watering-places, or at any place except home, is because the husband is not continually thwarting what the doctor or Nature is doing for the patient.

The frequency with which sexual intercourse can be indulged, without serious damage to one or both parties, depends, of course, on a variety of circumstances—constitutional stamina, temperament, occupation, habits of exercise, period of life, etc. Few should exceed the limit of once a week; while many cannot safely indulge oftener than once a month. But as temperance is always the safer rule of conduct, if there must be any deviation from the strictest law of physiology, let the error be on that side.

Pleasure of Sexual Intercourse.—Whatever may be the object of sexual intercourse, whether intended as a love embrace merely, or as a generative act, it is very clear that it should be as agreeable as possible to both parties. Indeed, when it is otherwise to either party, it is a cruelty. Nor can the offspring be as perfect as it should be unless the act is both desired and enjoyed by both parties. This rule or law, for it is a law of Nature, at once suggests the conditions that are necessary to insure this result. There must be mental harmony and congeniality between the parties. Each must be able to respond to the whole nature of the other—bodily, morally, and intellectually, to that extent that there shall be no sense of discord, no feeling of repugnance.

But let not sexual love be confounded with sexual lust. The former is always gratified and completely satisfied with legitimate indulgence. The latter is like the appetite of the glutton or the drunkard,—each indulgence aggravating but never satisfying.

Those who study this subject in the light of physiology, and who practice conscientiously according to the light that is in them, will have no occasion to envy the libertine and debauchee. They will not fail to be convinced that here, as everywhere, “the ways of wisdom are ways of pleasantness, and all her paths are peace.” Those persons whose lives are more simple and pure, who are temperate in all

sensuous gratifications, and who indulge the sexual passion moderately, will find the happiness resulting unalloyed, and, in the course of a lifetime, correspondingly more pleasurable and satisfactory. And besides, such persons maintain the integrity of the sexual instincts, with the capacity to enjoy, at a much later period of life, than do those whose indulgences are premature or excessive. Many persons are, sexually, as young at sixty years of age as others are at thirty. Some maintain their virility beyond the age of three-score years and ten, while others exhaust it in half the time.

Here it may be proper, because of its intrinsic importance, to repeat the law already alluded to : “Intensive life cannot be extensive.” One may so live as to keep all of his “lower propensities”—I mean self-relative—in a state of preternatural excitement, and, mistaking the insatiate cravings of morbid instinct for a “natural necessity,” soon exhaust the powers of life by inordinate indulgence. Such has been the history of thousands who have applied to me for professional advice. Had they been properly instructed in early life, their history would have been very different. Had such a book as this been placed in their hands in the days of their youth, it would have been their earthly salvation. How emphatically can the words of the wise man, “Train up a child in the way he should go, and when he is old he will not depart from it,” be applied to this subject !

Sexual intercourse should never, under any circumstances, be indulged in when either party is in a condition of great mental excitement or depression, nor when in a condition of great bodily fatigue, nor soon after a full meal, nor when the mind is intensely preoccupied; but always when the whole system is in its best condition, and most free from all disturbing influences.

There is good sense and sound philosophy in the words which Sterne causes his hero, Tristram Shandy, to utter: "I wish my father or my mother, or indeed both of them, as they were in duty both equally bound to, had minded what they were about when they begot me; had they duly considered how much depended upon what they were then doing, that not only the production of a rational being was concerned in it, but that possibly the happy formation and temperature of his body, perhaps his genius and the very cast of his mind, and perhaps the fortunes of his whole house, might take the humours and dispositions then uppermost. Had they duly weighed and considered all this, and proceeded accordingly, I am verily persuaded I should have made a quite different figure in the world from what the reader is likely to see me. Believe me, good folks, this is not so inconsiderable a thing as many of you think it."

CHAPTER XV.

HEREDITARY TRANSMISSION.

“ To avoid the pains,
The disappointment, and disgusts of those
Who have an offspring scrofulous and rickety,
The precepts here of a divine old man
I could recite.”

Rights of Offspring.—Every child that is born into the world has the birthright inheritance of a sound organisation. It has, too, as one of the human family, an inherent right to sustenance and education. If despoiled of the former by the ignorance or perversity of its parents, it will surely be revenged; and if robbed of the latter by the errors or imperfections of society, society will assuredly suffer. This is one of the unpardonable sins. There is no forgiveness—certainly not in this life. A vicious, malformed, or diseased or perverted child cannot exist in the family without “rendering evil for evil,” any more than a vagrant or imbecile person can exist in society without, to some extent, contaminating the whole social atmosphere. This may seem a hard doctrine in its bearings on individuals; but it is true in Nature,

and beneficent in its application to the whole human race.

Says Dr. Porter, in an entertaining and instructive work entitled *Men, Women, and Babies*, which I commend to the reader: "There is to-day no better established fact than that all progeny, vegetable or animal, takes its physical, mental, and moral qualities from those which predominate in the parents during the period of conception and gestation. The form, face, temper, disposition, and constitution are stamped at these periods on the offspring by parents. It is well known that all the secretions partake of both the general and particular states of body and mind; and physicians often judge by them, and so prescribe. It is also by closely observing this law of animated nature that agriculturists preserve the health and improve the breed of their animals. Passing strange is it, however, that this observation was never made applicable to the human species, where its application is most wanted! Yet so it is; we see every day very sensible people, who are anxiously attentive to preserve or improve the health and breed of their horses and cattle, at the same time entailing on their children not only tainted blood and loathsome diseases, but madness, folly, and unworthy dispositions. Even those children so born are not trained and developed so as to counteract the entailment, but left to grow as they can.

"Dr. Gregory thus graphically describes the in-

fluence of the parental stock : ‘ Parents frequently live over again in their offspring ; for children certainly resemble their parents, not merely in countenance and bodily conformation, but in general features of their minds, and in both virtues and vices. Thus the imperious Claudian family long flourished at Rome, unrelenting, cruel, and despotic ; it produced the merciless and detestable tyrant, Tiberius, and at length ended, after a course of six hundred years, in the bloody Caligula, Claudius, and Agrippina, and then in the infamous monster Nero.’ ”

The principle that the best good of one is the highest interest of all, and *vice versa*, that true benevolence is enlightened selfishness, can have no better illustration than in its application to the rearing of children. When this principle is generally understood, legislation will be more directed to the prevention of crime and less to its punishment. The time, talent, and money which the civilised world now expends on its courts, jails, prisons, penitentiaries, asylums, pauper-houses, inebriate homes, and reform schools, if applied to the proper training and education of children, would soon do away with the necessity for their existence. And more : war, with its infernal enginery and unutterable horrors, would never again accurse the earth. It is only because the children are not reared normally and educated physiologically—taught their rights, duties, rela-

tions, and responsibilities, and cared for by society as a whole—that they grow up to manhood with the spirit of selfishness and violence “growing with their growth and strengthening with their strength,” more ready to quarrel than to reason, more disposed to grab the thing in dispute than to arbitrate, and more prone to rob and murder than to give and forgive.

There are, for example, in the city of New York, many thousand vagrant children. Their parents cannot or do not provide for them, and society will not ; hence they take care of themselves, doing the best they can or the worst they can, for it is all the same. They receive but little else than abuse from parents or society, and find little sympathy except among their congenial co-vagabonds. They are compelled to beg or forced to steal ; they suffer keenly from the pangs of hunger and the want of clothing and shelter ; they know nothing of home as distinct from a prison-den, and they find more comfort and equal respectability in the almshouse or penitentiary. The sense of self-debasement overshadows their spirit continually as with the pall of night, while the consciousness of social degradation, with no hope in the future, weighs down their soul like an incubus. Should anybody wonder that, as they grow up to manhood, they become criminals and debauchees ? It would indeed be miraculous if they did not.

But rich parents, with few exceptions, do not like

to pay for the care and education of any children except their own ; and those who have no children often object to “taxation without representation ” when asked to contribute to the “nurture and admonition ” of their neighbours’ little ones. Both are shortsighted—penny wise and pound foolish. Both pay indirectly for the restraint and punishment of their neighbours’ children twice as much as their education would have cost. They act as wisely as they would if they should all retire within their pleasant domiciles and beautiful parlours to escape the evil consequences of the filthy gutters when our streets have not been cleaned since “nobody knows when.” If the elements of infection and contagion are in the gutters they will pervade the atmosphere and penetrate the mansions of the wealthy as well as the abodes of the poor. And so long as human beings are permitted and compelled to congregate and breed and rot in dank cellars, stifling garrets, or in those pestilential structures called tenement houses, where every particle of air is loaded with the germs of disease, where sickening stench is ever present, where cleanliness and decency are as impossible as they were at the murderous prison-house called Andersonville, and where scrofula and venereal disease and typhoid fevers and consumption are never absent, all of the people of the great city must partake more or less of the poisonous materials and demoralising influences which emanate therefrom.

It is true that the "upper classes," who do not occupy houses in the immediate neighbourhood of these "plague-spots," suffer less than those who reside in close proximity to them. But they do suffer, nevertheless; and their diseases, sometimes terminating in death, are more frequently attributable to the malaria generated at places where rotting organic matters and animal excretions are accumulated than is generally supposed. A current of air may, for days together, carry a stream of infection from these places to the splendid palaces of the rich, occasioning disease and death, and causing their favoured inhabitants to wonder at the "mysterious Providence" that permits the "King of Terrors" to invade their homes!

It is just as clear that all disease, all uncleanness, all infections and contagions that exist permanently in one part of a city, affect all parts of it injuriously, as it is that smoking tobacco not only poisons the smoker but the atmosphere around.

It is the duty of Government to protect persons and property; and it is the duty of municipalities to protect citizens from all local nuisances; and it is the duty of society to protect every child which it compels or permits to reside within its proper jurisdiction from all external influences which tend to vitiate its body and corrupt its mind.

I go still farther. It is the moral duty of society to protect every child from obscenity and

profanity. These are poisons to the mind as much as miasms are poisons to the body. What right has anyone to use obscene language or utter profane oaths in the presence of my child or your child or any child? No one will pretend that he has or can have any right to mar, mutilate, deform, or maim anyone's child in the body. Why is he allowed to mar and deform its spiritual nature? A person who is profane or obscene in his daily walk or conversation is a moral leper in society. His touch is degradation; his breath is contamination. He should no more be allowed to associate with children than the animal suffering with the "rinderpest" should be permitted to remain in the pasture with the rest of the herd.

The following extract from a lecture by the late noble champion of education and reform, Hon. Horace Mann, may properly conclude this branch of our subject: "I hold it to be morally impossible for God to have created, in the beginning, such men and women as we find the human race, in their physical condition, now to be. Examine the book of Genesis, which contains the earliest annals of the human family. As is commonly supposed, it comprises the first twenty-three hundred and sixty-nine years of human history. With child-like simplicity this book describes the infancy of mankind. Unlike modern histories, it details the minutest circumstances of social and individual life. Indeed it is rather a series of biographies than a

history. The false delicacy of modern times did not forbid the mention of whatever was done or suffered. And yet, over all that expanse of time, for more than one-third part of the duration of the human race, not a single instance is recorded of a child born blind or deaf or dumb or idiotic or malformed in any way! During the whole period not a single case of a natural death in infancy or childhood or early manhood, or even of middle manhood, is to be found. The simple record is, 'and he died,' or he died 'in a good old age, and full of years,' or he was 'old and full of days.' No epidemic nor even endemic disease prevailed, showing that they died the natural death of healthy men, and not the unnatural death of distempered ones. Through all this time, except in the single case of Jacob in his old age, and then only a day or two before his death, it does not appear that any man was ill, or that any old lady or young lady ever fainted. Bodily pain from disease is nowhere mentioned."

" Ill fares the land, to hastening ills a prey,
Where wealth accumulates and men decay.

Beautiful Children.—

" And shall the worm come forth, renewed in life
And clothed in beauty, and not man ?

" Beauty was lent to Nature as the type
Of heaven's unspeakable and holy joy,
Where all perfection makes the sum of bliss."

Every child that is born has the rightful inheritance of a perfect body. This is implied in the phrase, "a sound organisation." A perfectly sound organisation is perfectly healthy, and a perfectly healthy person is perfectly beautiful. The conditions, therefore, for the propagation of beautiful children are very simple, so far as the theory is concerned. All that is required is good health and correct habits on the part of the parents.

Parents who are in comparatively good condition when they cohabit for reproduction will frequently have children more beautiful than themselves; while, on the other hand, parents who are in their worst condition when they beget children are represented in the next generation by specimens of the *genus homo* more ill-looking than they are themselves. The rationale must be obvious, in the light of the principles we have heretofore considered.

Especially important is it for those who would have beautiful children to be in their best bodily and mental condition when the fruitful orgasm is experienced. A perfectly symmetrical body implies an equal and balanced, so to speak, contribution from every organ and structure; and to secure this result, the person should be free from all local congestions or irritations. The stomach should not be loaded, the liver should not be obstructed, the lungs should not be congested, the skin should not be

clogged, and the brain should not be oppressed. In short, there should be "the normal play of all the functions."

Nor is the place and its surroundings to be overlooked in this matter. It should be, in its furnishing and ornamentation, as pleasant as possible, nothing disturbing or offensive should be permitted. "The influence of imagination," as the phrase is, has a powerful effect in moulding the qualities and stamping the character of the offspring. A sudden shock, an extraordinary emotion, a strange sight, or a striking object may, at the critical moment, modify for good or evil some organ, function, faculty, propensity, or structure of the new being forever.

The late eccentric but talented Lola Montez delivered a lecture in this city a few years since on "Beautiful Women." She had travelled much ; she had been received into the society of many of the royal families and nobility of Europe. She had made the personal acquaintance of Lady Blessington, the Empress Eugenie, and other beauties of world-wide celebrity, and she had taken special pains to investigate the "Art of Beauty" as understood and practised by them. In every case she learned that the beauty practiced the same recipe : active exercise in the open air, tepid bathing once or twice a week, plain and simple food, temperance and regularity in eating and drinking, and moderation in all respects. In short, they maintained good health by proper personal habits.

Good Children.—

“What is it, man, prevents thy God
From making thee His blest abode?
He says He loves thee, wills thee Heaven,
And from thy good has blessings given.”

Every child that is born has the rightful inheritance of a sound mind as well as a sound body. This means simply a healthy condition and normal quality of the brain-nervous tissue—the organ of the mind.

However theologians may understand the doctrine of “total depravity,” no one in this enlightened age will deny that moral character and vital conditions have a close and inseparable relation. The most eminent and eloquent of modern clergymen do not hesitate to affirm that “good digestion is eminently promotive of all the Christian graces,” a principle not only physiologically orthodox, but susceptible of a very wide application. If any man or woman can be a good Christian with a wretched body and miserable health, he or she can be a better Christian with a comfortable body and excellent health. Many a person, too, who could be a very good Christian in comfortable circumstances and in the absence of temptation, might be a very wicked sinner under opposite circumstances and conditions. The practical method, therefore, of converting, reforming, or improving the world—and I believe the theory is both physiological and Scriptural—is to

place around it and before it the circumstances and conditions which influence it in the right direction.

While the child is in its mother's womb it is liable to be affected favourably or injuriously by all the causes which affect her in one way or the other. If she is disordered or defective in her vital functions—in digestion, respiration, circulation, excretion, etc.—its vital structures must suffer; and if she is disturbed in her mental functions—angered, grieved, depressed, etc.—its mental powers must be damaged.

Drunken husbands have begotten children when their brains were so deranged with the effects of intoxicating drink that congenital dementation has been the consequence to the offspring. The precocious depravity and sensuality of many children whose parents were “gluttonous persons or wine-bibbers,” and the inherited fondness for liquor, tobacco, and other abominations, whose fathers were besotted slaves to them, are sufficiently familiar illustrations of the law of hereditary transmission of qualities. I have known a family in which the parents possessed good constitutions and enjoyed fair health, who were regular and temperate in their lives, and whose children, with the exception of the firstborn, were quite as intelligent as the average of children. But the firstborn was an idiot. Why? Perhaps because of the feasting and dissipations of the wedding occasion.

This extreme effect, however, rarely happens;

but minor degrees of imbecility and innumerable forms of eccentricity are rather the rule than the exception. I never witness a wedding at which the "happy pair" partake freely of the indigestible cake and the disordering wine that I do not pity the firstborn, should pregnancy unfortunately occur within a few days.

After conception the father's condition or habits can have no further good or evil influence on the offspring during its embryonic life, except indirectly through the wise or unwise care he gives the mother. The mother, however, may, and must, affect its character and destiny through all of her varying conditions during the whole period of gestation and lactation.

So, too, with mental influences. A fit of passion, a frightful narrative, a terrible sight, a grievous misfortune, an unhappy home, an unkind husband, a suffering child to care for, etc., are each and all causes of abnormal condition on the part of the mother, and consequent deterioration on the part of the child.

Dr. Thomas Bull makes some judicious remarks in an excellent work entitled *Hints to Mothers*, which may here be quoted :

"Many women suppose that the condition of the mind of the mother has no influence upon the physical or mental constitution of the unborn child, and that violent passion, long-continued anxiety, sudden fear, and the like, are in no way productive

of serious consequences. Others, running into an opposite extreme, firmly believe that the imagination of the parent is capable, not merely of affecting the general constitution of the child, but of exercising a direct and extraordinary influence upon its structure and symmetry. I think it may prove useful to say a few words upon both of these errors, as I have known much mischief to arise out of them.

“Tranquillity and cheerfulness of mind are at all times highly favourable to the healthy and regular operations of the animal economy. Observation and daily experience prove the fact that any serious mental disturbance, to which the mother may be exposed during the pregnant state, will tell upon the future constitutional vigour and mental health of her offspring. A sudden gust of passion, or indeed any violent mental emotion, will sometimes be followed by an immediate effect upon the system; and convulsion, hemorrhage, or a miscarriage may ensue. But where there is habitual indulgence in a life of excitement, or some cause of a depressing character constantly operating upon the system of the mother, the constitution of the child, both mental and physical, will almost invariably suffer. The predisposition which some children manifest to convulsions and head affections, during infancy and childhood, very frequently has its origin in the foregoing causes; and such cases are continually coming under our eyes. These facts point out the

great importance of protecting the pregnant woman from all circumstances likely to create disturbance of her nervous system, and ought also to make her doubly careful that she does not incur any risk or hazard that might be productive of consequences of a similar description. A life of courage, cheerfulness, and active duty are most conducive not only to the health of the parent, but to that of the offspring also. This cannot be too strongly borne in mind.

“ I may here just mention, as an instance very much to the point, that very recently I was consulted by a respectable woman about an unhealthy-looking child that she brought to me, born prematurely between the seventh and eighth months. The mother's mind was greatly depressed during her pregnancy from the ‘worry’ of her husband—a man of kind disposition naturally, but whose mind was so taken hold of by the idea that if he had so many children he should not be able to support them, that his wife had no peace day or night from this cause—a feeling on the part of the husband entirely morbid in its character, since his circumstances were above want. In consequence of this mental distress she was confined shortly after the completion of the seventh month. The child born was puny and fretful, and continues so. It is now eight months old, a wasted, miserable-looking object, the picture of woe. Its mother says it never smiled until it was four

months old, and rarely smiles now. The head is large, much larger than it ought to be, even making allowance for the wasted condition of the frame generally. Having carefully investigated this case, I felt convinced that the whole mischief was clearly traceable to the mental disturbance to which the parent had been subjected. Her previous children were vigorous and healthy.

“Pregnancy occasions in some women, in the early months, a very excitable state of their nervous system, yet without disease. In consequence of this continued irritation, the temper of such persons is sometimes rendered less gentle and patient than is consistent with their usual character. One of the most naturally amiable and sweet-tempered women that I am acquainted with is always thus affected when pregnant; and long before there is any visible or outward sign, by her alteration of manner and morbid irritability of temper, I can always assure myself that pregnancy has taken place. This claims a kindly regard and forbearance from a husband and friends; and it is right, therefore, that they should be made acquainted with the true cause of it. I have known much domestic disquietude to arise from an ignorance of this fact.

“The supposed influence of the imagination of the mother upon the child in the womb is an error still extensively current; and though reason and experience concur to refute the notion of any

direct influence, it is received by many as an established truth, and tends more than any other delusion of the mind, during the pregnancy, to render the female wretched. Should a woman have an ungratified longing for some particular article of food, should she have been suddenly and seriously frightened, or accidentally the witness of some miserably deformed object, she at once becomes possessed with the belief that her unborn babe will receive some mark, blemish, or deformity, something similar to the thing longed-for, or which has caused her alarm or excited her aversion. From the time of this occurrence the idea haunts her imagination night and day: a victim to an influence called into existence by her own fancy, she is wretched and miserable. Ashamed of her own weakness, she imparts her secret to none; she will hardly confess it to herself; yet its impression deepens upon her mind, and she looks forward to the period of her confinement with the greatest apprehension. Thus the whole period of pregnancy is made a season of needless trial and suffering; and nothing pacifies her mind, or can remove her fears, but the birth of an unblemished and healthy child.

“The origin of this belief is coeval with our earliest records; and the multitude of instances handed down to us, in which its influence was supposed to be exerted, would fill volumes.

“The deformities said to be produced in the

body of the infant by this agent are the following : It is affirmed to impose upon its skin certain resemblances to things on which the fancy has been busily occupied, such as fruit, wine, insects, or animals ; to produce an additional part, as an increased number of limbs, toes, or fingers ; to destroy certain parts of the child's body, as a leg or arm, or both ; and to cause what is called hare-lip.

“ The most common of these deformities are marks and moles on the skin. The former, generally of a red or purplish colour, are said to resemble different sorts of fruit, such as raspberries, strawberries, mulberries, and cherries ; and if a child is born with such a discolouration on the surface of its body, it is frequently ascribed to the disappointed longings of the woman, during her pregnancy, for the particular fruit which the mark is declared to resemble. The latter—the moles—being covered with a downy hair, are compared to the skin of a mouse or some other animal, and their presence is referred to some agitation of mind occasioned by one of these objects running in sight of or against the individual while pregnant.

“ It would be easy to cite very many cases that are on record of these ‘ discolourings of the skin, such as redness, from women longing for claret, or having it suddenly spilt upon them ’ ; of marks ‘ of foods desired but not obtained ’ ; of ‘ excrescences which, like the fruits they resemble, have their

times of bloom, ripening and languishing, though never quite dying or falling off themselves.' Here too, might be adduced a variety of the most extraordinary cases of deformity which have been very gravely related by our forefathers, and believed in by a few authors even of our own day.

“Take the evidence of one who was the first physiologist, anatomist, and physician-accoucheur of his day, the late Dr. William Hunter, who investigated the subject at the lying-in hospital to which he was attached. In every one of 2,000 cases of labour, as soon as the woman was delivered, he inquired of her whether she had been disappointed in any object of her longing, and if she replied in the affirmative, what it was; whether she had been surprised by any circumstance that had given her any unusual shock, and what that consisted of; whether she had been alarmed by any object of an unsightly kind, and what that was. Then, after making a note of the declarations of each woman, either in the affirmative or negative, he carefully examined the child; and he affirms that he never in a single instance of the 2,000 met with a coincidence. He met with blemishes when no cause was acknowledged, and found none when it had been insisted on.

“The result shown by this patient and searching investigation by Dr. Hunter must surely satisfy any reasonable mind, and it must be unnecessary to add more. In conclusion, however, I would

ask, why should we be surprised at some irregularities on the skin and other parts of the human body, since we see the same thing taking place daily throughout the animal and vegetable world? They have their moles, their discolourations, their excrescences, their unnatural shapes, which it certainly would not be very philosophical to ascribe to any effort of the imagination! An eminent and clever man thus writes to his patient, a married lady: 'Those who have been attentive to their poultry will inform you that chickens are as liable to a preternatural structure of their organs as children. Now, the egg, in order to be hatched, is placed under the hen, the heat of whose body gives motion to the fluids which nourish the chick till it becomes sufficiently strong to break the shell, when it is produced with a claw extraordinary, or any other preternatural appearances to which chickens are liable. Now, in this case, the extraordinary claw, if we take this instance for our argument, must either have been formed in the moment of conception, or have been added at some period afterwards, when we suppose the hen to have been under the influence of some powerful imagination. If you grant that the chick was originally formed in this shape, it follows from the rule of analogy that all preternatural births have the same cause. If not, the fancy of the hen must have operated through the shell to work the effect. I flatter myself that this is too marvellous and absurd a notion

to gain much credit from a woman of good sense. If, however, you still have a secret persuasion that the hen may, in some wonderful manner, you know not how, while she is sitting, affect the chick or the egg, so as to alter its frame—know for a certainty that eggs hatched in dunghills, stoves, and ovens produce more monstrous births than those which are hatched by hens. This, I should imagine, proves irrefragably that the chick is produced in the very shape in which it was formed.’

“This illustration at least seems to show how entirely unphilosophical and absurd are the views entertained on the subject before us.”

The rule, then, for the production of good children is exceedingly simple: keep the mother healthy and happy. The rule extends through the entire period of gestation and lactation, and it may be extended as much beyond as “whom it may concern” may please, and “the world will be the better for it.”

It often happens that in a large family of brothers and sisters there will be decided varieties and very great extremes of character. A good reader of human nature can usually find sufficient diversity in an interesting and instructive observation of the differences in almost any family of eight or ten children. Some will be precocious, others “behind the age”; one will be of the active or irritable temperament, another of the torpid or

phlegmatic; one will manifest a highly moral organisation, another just the opposite; one will be kind and confiding, another cruel and suspicious. Why these differences? All have the same parents; all have had the same care and education; all have been subjected to very nearly the same surrounding circumstances.

The explanation is not difficult. Their parents cohabited just as it happened, without rule or reason. They knew no law and observed none. Though wise on a thousand less important subjects, they were as ignorant of the laws of reproduction as they were of the problem—

“ Why Heaven has made us as we are.”

Sexual intercourse was practised according to inclination, with no regard to bodily or mental conditions. The question of offspring was left to chance, as the accidents or incidents, the blessings or afflictions of married life, ordained by a mysterious Providence or a more mysterious fate. Thus children were begotten in various conditions of vigour, and under different circumstances of unbalanced bodily and mental activity, and sometimes while labouring under actual disease; the result is seen in the different bodily and mental endowments of the offspring.

The children of this generation are rapidly becoming wise on this subject. The teachings of the

sanitarians have awakened a spirit of inquiry all over the civilised world, which is destined at no distant day to work the desired revolution. The risen and rising generations cannot help their mal-inheritance; but they can observe the organic laws better than their parents did, and so reverse the downward tendency of the race. Almost daily I read letters from young men and young women who are blaming, sometimes almost cursing, their parents, or rather the ignorance of their parents, because of the misfortunes of an inherited frail, scrofulous, dyspeptic, or consumptive constitution. They feel, and indeed they know, that they are stamped for life with an imperfect organisation, and with morbid inclinations which they must forever struggle against, because their parents had "eaten sour grapes."

Woman's Dress.—If the fashionable dress injures the whole nature of the mother, the whole constitution of the child must suffer. That it does not do this no one will pretend. But its most serious injury is experienced at the most vital point. The mother, as we have seen, must breathe for her child during its embryonic life; it is on her respiration that it depends for oxygen or vital air. The fashionable dress diminishes her capacity to breathe; even when she is not laced so tightly around the chest as the fashion is, the heavy skirts, and their being supported around the hips, weaken

the abdominal muscles, compress the viscera, depress the uterus and pelvic organs, interrupt locomotion, and thus render the respiratory function feeble and imperfect, and childbirth more painful and difficult.

CHAPTER XVI.

SEXUAL HYGIENE.

Injurious Habits.—The healthy guidance of the sexual organism is of so much importance that we give a few thoughts on the subject in this chapter. They have been taken mainly from Dr. Elizabeth Blackwell's essay on the *Human Element of Sex*.

“The intense physical pleasure which attends the caresses of love is a rich endowment of humanity, granted by a beneficent Creative Power. There is nothing necessarily evil in physical pleasure. It is a legitimate part of our nature, though inferior in rank to mental pleasure. The satisfaction which all our senses derive from lovely objects adapted to the special sense is a gift of beneficence to our present earthly life. The sexual act itself, rightly understood, so far from being necessarily evil, is really a divinely created and altogether righteous fulfillment of the condition of life. But this act, like all others, is subjected to the inexorable rule of moral law. Righteous use brings renewed and increasing satisfaction to the two made one in harmonious union. Unrighteous use produces satiety, coldness,

repulsion, and misery to the two remaining apart, through the abuse of a Divine gift.

“The dangerous habit of voluntarily produced excitement, to which alone the term masturbation is due, may be formed by both the male and the female, and also by the child as well as the adult.

“In the child, however—it being immature in body—it is the dependencies of the brain—the nervous system—which come more exclusively into play in this evil habit. The production of ova or sperm, which mark the adult age, has not taken place; in the child there are none of those occasional congestions of the organs which mark the growth or effects of reproductive substance in the adult. In the ignorant child this habit springs from a nervous sensation. The portion of the brain which takes cognisance of these sensations has been excited, and the child, in innocent absence of impure thought, yields to the mental suggestion supplied from the physical organs. This mental suggestion may be produced by the irritation of worms, by some local eruption, by the wickedness of the nurse, occasionally, though rarely, by malformation or unnatural development of the parts themselves. There is also grave reason for believing that transmitted sensuality may blight the innocent offspring.

“A careful mother, who had observed this habit as occurring in one only of a large group of children, attributed it to the practice of lulling the

child to sleep by laying it face downward over the lap, and thus, with continued movement of hand and knee producing unconsciously a long-continued pressure upon the genital organs.

“It is a fact, also, which deserves serious consideration, that many ignorant women resort to vicious sexual manipulation to soothe their fractious infants. The superintendent of a large prison for women informed me that this was a common practice, and one most difficult, even impossible, entirely to break up.

“That this habit of self-abuse in early childhood, or indeed at any age, is a dangerous one, capable of undermining the health from its tendency to increase, is a very serious fact. A little girl was lately brought to me, whose physical and mental strength were both failing, from the nervous exhaustion of a habit so inveterate that she fell into convulsions if physically restrained. Indeed, cases of injury to childhood from self-abuse are so common in the physician's experience that no further illustration is necessary.

“Now, it is quite true that this habit, when observed in children, may often, and I believe generally, be broken up. It is the mother who must do this by sympathy and wise oversight. When a child is known in any way to be producing pressure or excitement in these parts, the watchful observation of the mother must be at once aroused. If no physical cause of irritation, such as worms, appears

to be present, the dangerous habit may be broken up entirely ; but no punishment must ever be resorted to. The little innocent child, to whom the sentiment of sex is an unknown thing, will confide in its mother if encouraged to do so.

“The tact of a mother will never suggest evil to her child ; but her quick perception of danger will enable her to detect its signs and avert it.

“The very frequent practice of self-abuse occurring in little children from the age of two years old, clearly illustrates the fallacy of endeavouring to separate mind and body in educational arrangements or systems of medical treatment. In the very young child those essential elements of reproduction, sperm and ova, which give such mighty stimulus to passion in the adult, are entirely latent. Yet we observe a distinct mental impression produced, leading to unnatural excitement of the genital organs. This mental impression, growing with the growth of the child, produces an undue sensitiveness to all surrounding circumstances which tend to excite this mental impression. Touch, sight, and hearing become avenues to the brain, prematurely opened to this kind of stimulus. The acts of the lower animals, indecent pictures and talk, which glide over the surface of the mind of a naturally healthy child, excite self-conscious attention when habits of self-abuse have grown up unchecked. The mind is thus rendered impure, and the grow-

ing lad or girl develops into a precocious sexual consciousness.

“ At school a new danger arises to children from corrupt communication of companions, or in the boy from an intense desire to become a man, with a false idea what manliness means. The brain, precociously stimulated in one direction, receives fresh impulse from evil companionship and literature, and even hitherto innocent children of ten and twelve are often drawn into the temptation.

“ From the age when the organs of reproduction are beginning slowly to unfold themselves for their future work, the temptation to yield to physical sensation or mental impression increases.

“ The inseparable relation of our moral and physical structure is seen in full force at the age of twelve or fourteen. Confirmed habits of mental impurity may at any age destroy the body from the physical results of such habits.”

Chastity.—Happily in all civilised countries there is a natural reserve in relation to sexual matters which indicates the reverence with which this high social power of our human nature should be regarded. It is a sign of something wrong in education or in the social state when matters which concern the subject of sex are discussed with the same freedom and boldness as other matters. This subject should neither be a topic of idle gossip, unreserved publicity, or cynical display. This natural

instinct of reserve, springing from unconscious reverence, renders it difficult for one sex to measure and judge the vital power of the other. The independent thought and large observation of each sex is needed in order to arrive at truth.

Unchastity.—In conclusion it may be said that unchastity, and the enormous and unnatural development of the sexual passions are largely the effect of highly-stimulating foods and drinks. Alcohol and tobacco no doubt goad this instinct into such a fever that it is almost uncontrollable. Highly-seasoned foods do the same for those who do not use alcohol. Parents are responsible for this. The young need abundant food to develop a strong body, but they do not need highly-spiced food, tea, or coffee, all of which develop preternaturally the sexual passion. A whole work might be written on this subject alone. Neither do men in the prime of life need these things; and if they are needed at all, it is in old age, when the bodily powers are on the wane. I do not doubt that prostitution and sensuality would almost entirely disappear if proper attention were paid to the physiological education of the young.

THE END.







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[Contents continued on next page.]

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[*Contents continued on next page.*]

Muscular Activity, Daily amount required.—IX. The Daily Amount of Food necessary, and the right proportion of Muscle-Making and Heat-Producing Elements.—X. Tables giving the Amount of Nutriments in various articles.—XI. Illustrations of the effect of different modes of Diet.—XII. Tables giving an analysis of various articles of food in a dried state, and in their natural state.—XIII. Fish, Reptiles, Turtle, Crustacea, Molluscus Animals, Lobsters, Oysters as food in relation to Health.—XIV. Classification of Foods in common use.—XV. Food for Out-of-Door Work with the Thermometer below Zero, Food for Warm Weather.—XVI. Food for Old People, Food for Children, Food for Children Deficient in Vital Energy.—XVII. How the Blood becomes Impure, How to Purify the Blood.—XVIII. The Organization of Foods.—XIX. On Water.—XX. Use of Water in the Human System, Demand for Water in the Human System.—XXI. Importance of using Pure Water, Snow Water, Spring Water, River Water, Hard Water.—XXII. Substitutes for Water, Tea, Coffee, Beer, Cider, Wine, Cocoa, Chocolate.—XXIII. Alcohol, Various Theories and Examples.—XXIV. Wine, Beer, Ale, Vinegar, Acidulous Drinks.—XXV. Elements of Food lost in Cooking, Extract of Beef, Acidulous Drinks again, Fermentation.—XXVI. Diet in Sickness.—XXVII. Adaptation of Food to Different Diseases.—XXVIII. The Laws of Nutrition.—XXIX. What is the Natural Food for Man?—XXX. Condiments, Salt, Cinnamon, Cassia, Clove, Nutmeg, Ginger, Pepper, Capsicum, Vanilla, in relation to Health.—XXXI. Gout: Its Cause and Cure.—XXXII. Food for Thinking Men.—XXXIII. Food for Labouring Men.—XXXIV. Food for Labouring Men, *continued*, The Varieties and Combinations required, What should be avoided.—XXXV. Natural Food affords the highest gustatory enjoyment, The Responsibility of Parents.—XXXVI. Food for Sedentary People.—XXXVII. Food for Winter.—XXXVIII. Chronic Diseases cured by Diet.—XXXIX. Food for Summer.—XL. Prevention and Cure of Dyspepsia.—XLI. Consumption of the Blood.—XLII. How to Prevent Apoplexy, Neuralgia, and Nervous Diseases.—XLIII. The Cause and Prevention of Defective Teeth.—XLIV. How to Prevent Diseases of Heart.—XLV. How to Cure Corpulence.—XLVI. Lean-ness: Its Cause and Cure.—XLVII. How to Secure a Good Appetite and a Good Digestion.





